

MARCH, 1958

NEW Christian Advocate

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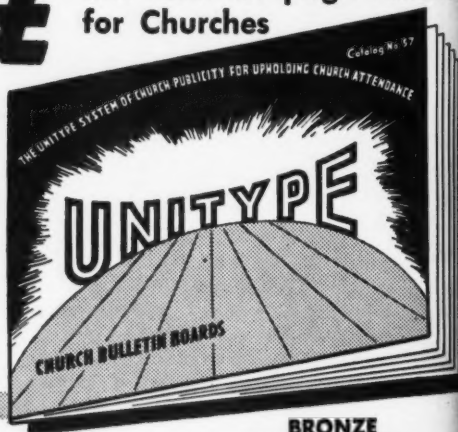
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NEWSLETTER

TELEVISION "TALK-BACK." This new idea is to be tried out soon by the Television, Radio and Film Commission. It will work like this: a film drama will set up a family or community problem; pastor and lay viewers will talk out Christian solutions. Five regional conferences will explain the method: Apr. 9-11 at Philadelphia, Apr. 16-18 at Nashville, Apr. 29-May 1 at Chicago, May 6-8 at Dallas, and May 13-15 at San Francisco.

ANTI-CHURCH PRESSURE MOUNTS. Churches behind the Iron Curtain, particularly in Eastern Europe, are finding it "more and more difficult" to carry on. The situation in East Germany one leader calls "very discouraging." (See p. 107). Meantime, there is new talk of establishing relations between the World Council of Churches and the Russian Orthodox Church. First talks probably will be in August. They will be largely exploratory—mostly aimed at getting acquainted and exchanging information. Formal negotiations will come later.

CABINET SPURS SUNDAY CLOSINGS. More Methodists are joining other denominations to curb unnecessary buying and selling on Sunday. Latest is the New Jersey Annual Conference cabinet. "Respect Sunday" movements also are picking up momentum in Pennsylvania, Indiana, Nebraska, and Tennessee.

LUTHERANS SPURN UNITY PLEA. For the present, the National Lutheran Council has scrapped a plea by its president to unite member churches in a single church. But indications are the proposal will be brought up again.

ELECT CALIFORNIAN. The Rev. Harold E. Baker, administrator of San Diego Methodist Home, Chula Vista, is new president of the National Association of Methodist Hospitals and Homes.

(More church news, page 100)

Syracuse University

PROGRAMS IN RELIGION INSTITUTE OF RELIGIOUS EDUCATION

June 30–July 18, 1958

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FOR FURTHER INFORMATION on the Institute of Religious Education, write to **Dr. John F. Olson**, Director, Institute of Religious Education, Hall of Languages, Syracuse University, Syracuse 10, New York.

On the Record

Moonstruck Education

IN THESE DAYS of man-made moons and projected trips to the source of moonbeams, some weird threats are being made to education. Otherwise sensible people are saying things as moony as anything to be read in science fiction. In fact, you might say that we are becoming educationally moonstruck.

How important is it that we have failed to keep ahead in scientific and technical education? Why must we enter this mad race of classrooms and laboratories, relegating "proved educational principles to the outer orbit of the educational system," as the Board of Education's John O. Gross put it so well a few weeks ago?

This is not to suggest that our present education in the United States is perfect—far from it. Important improvements need to be made, not next year or the year after, but right now. There are no grade points, however, in trying to overcome one kind of secular education with another. American secularism is no better than Russian; in fact, they are terribly alike.

I am not an educator, but I would have to write something like this in answer to the test question, "What does our education need?"

Education must be more thorough, not only in mathematics and physics, but also in languages and the arts.

MARCH, 1958

THE NEW Christian Advocate

Christian Advocate est. 1836 . . . The Pastor est. 1897

FOR PASTORS AND CHURCH LEADERS



John Wesley
Founder of
Methodism
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

VOLUME II No. 3

MARCH, 1958

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Is *Your Church* Getting Through to the *Unchurched*?

As a national organization, perhaps your church is making good headway in missionary activity.

But how are you doing in your own back-yard? How are you letting your own neighbors know that you're ready to help them?

Bells are uniquely effective in communicating this message. Fortunately, good bells can now be obtained at modest cost. A Schulmerich carillon, with bell-metal tones of surpassing beauty, can be installed for as little as \$2500—a fraction of the cost of traditional cast bells, yet one of the most potent forces at your command to ring out a welcome to those in need of the comfort of church membership. A demonstration can be arranged to suit your convenience.

SCHULMERICH CARILLONS

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Education must make more of research in resources of mind and spirit.

Education must strengthen science, but not at the expense of something else. Better teaching of the scientific courses must go along with better teaching in the humanities.

Education must show that religious faith, far from being a mere elective, is required; it's more important now.

Education dare not subordinate its purpose of developing human capacities to aims of military efficiency.

Education must preserve its moral and religious traditions, despite the trend toward materialistic values, even in some churches. (As Dr. Gross points out, theology gets only 1 per cent of our college graduates.)

Education must find ways to overcome the anti-intellectualism, due not to any enthusiasm for science over the arts but to the insistence that education must be made to pay in dollars.

Education must swing back from the Dewey philosophy which led so many schools to become cults of self-adjustment. Scientific humanism had something to contribute, but it has been vastly overrated.

Education must regain its prophetic function, criticizing government, business, science, art, and, most important of all, education.

Education must require a new devotion of students and researchers and teachers, partners in the quest of learning. Teachers should get better salaries, but that is not *the* answer.

Education must be education with the international implications. World citizenship is the first step; space citizenship comes next.

If other nations are not disposed to accept such spiritual responsibilities,



The Organist wants to know—How will the organ respond...what are its musical capabilities...is it a standard instrument?

The Trustee wants to know—What about the business facts: dollar-for-dollar value, maintenance costs, warranty of performance?



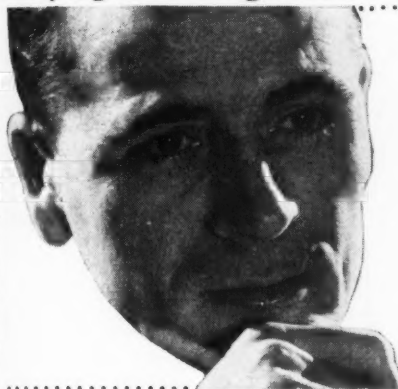
The Pastor wants to know—How will the organ enhance spiritual atmosphere, provide the inspiring stimulation of sacred music at its best?



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MARCH, 1958

JESUS AND HIS COMING

J. A. T. Robinson

In this probing study a biblical scholar examines the foundations of the doctrine of the Second Coming and seeks to answer three questions: What did the New Testament Church believe about the Second Coming and how and why did this belief emerge? What, if anything, had Jesus to say about an actual second coming? What is the Christian hope today and where does it fit into contemporary theological thought?

The material is clearly organized; the solution emerges as constructive and original writing in the biblical theology field.

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Publisher of The Interpreter's Bible

that does not excuse Americans, who know better.

Converting the Martians

WHETHER G. V. Schiaparelli and other more recent watchers of the skies are right in attributing the canals on Mars to the slow wearing away of the geological forces rather than the swifter building of intelligent beings, the five- or ten-year imminence of space travel removes all this from the airy realm of speculation.

Possibly the moon, too, has its inhabitants. The matter has been debated since the time of Galileo, although it is known that the lunar surface is devoid of air and water, two minimal requirements of our lives.

Venus, on the other hand, seems to have both oxygen and water vapor, while Jupiter and Saturn appear to be unlikely places for beings like man.

Whether the Martians and moon-dwellers think and act at all like earthlings and whether we can set up communications with them are questions vastly more important than facts of temperature and topography.

Dr. W. E. Finsen, who knows Mars as well as any man on Earth, says that living conditions there are "as if the Sahara desert were transplanted to the earth's north pole and elevated to 56,000 feet."

There is no trace of life like that on Earth. Maybe it is a higher type of life—and it is just possible that, as we go to convert the Martians, offering to share our religious insights, we may find that they know as much about God as we do.

I. Ottobrow

NEW CHRISTIAN ADVOCATE

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- That our bodies are only "houses" and these houses grow and change with age.
- That when our houses get too old for us to live in, we die and get a new house.
- That we have Jesus' own promise for life after death.

Order now for your Easter Filmstrip program. No. A851-10R. 43-frame, full-color filmstrip with 10-inch 33 $\frac{1}{2}$ rpm record (running time 7 $\frac{1}{2}$ min.) and teaching guide, complete and ready to show, only \$10⁰⁰ postpaid. 15-day money-back guarantee.

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Cleansing Light

While attending seminary, I cleaned the dormitory daily to earn my board. Usually arising before dawn, I carefully swept the halls by the light of a 100-watt bulb. One hall faced east and, when I returned from breakfast, sunlight would be flooding through the end window. Then the hall proved to be quite dusty.

I had two alternatives: to admit it was dirty and really clean it or to pull the window shade and turn on the light. If I did the latter, the hall looked clean. But it was still dirty.

Much the same situation faces us in life. By men's standards our lives may seem above reproach. But in the light of God's Son we see ourselves as we really are. Our alternatives are the same. We can shut out the Son and, looking at others, feel relatively complacent; or we can repent.

—WILLIAM R. MOON, district missionary, Tander, India.

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**Act now!
Your church can
help to select**

**the
Methodist
Family
of the Year**

There are typical Methodist families in every church who exemplify Christian living.

You know such families in your church, and this is the time for your church to nominate one for 1958 Methodist Family of the Year. Each church has been asked to nominate a family.

Every reader of TOGETHER, or THE NEW CHRISTIAN ADVOCATE, any individual or group of persons in the local church may suggest a family. The official board of each church will decide the local nomination. (No nominations may be made directly to the magazines.) Candidates will be screened by official family-life judges at district, annual conference, and national levels.

The 1958 Methodist Family of the Year will be guests of TOGETHER magazine at the Third National Conference on Family Life.

Here are the qualifications:

1. *Parents age 50 or under.*
2. *Two or more children, at least one a teenager, baptized and church members, or in Sunday school.*
3. *Family exemplifies inspiring Christian family living.*
4. *Family applies Christian ethics in business.*
5. *Family takes a creative role in church and community life.*
6. *Family members are known as warm, good neighbors.*

Think of the families in your church who fit these qualifications for the Methodist Family of the Year. Then get the ball rolling to see that their names come before your official board. Remember, April 18 is the deadline for your church to name a family! By now pastors should have details and entry blanks.

An evangelist pleads for American Methodism to take the Church's message into the open air.

Let's Not Have Proxy Laity

By ALAN WALKER

THE LOCAL CHURCH is always the basic unit in evangelism. Yet it is on the local congregational level that Christian outreach is hardest to express. It is relatively easy to plan great mass missions or to organize a special series of meetings. It is much more difficult to carry on evangelism as the normal, week-by-week task of the Church.

Around every Australian church are some of the 50 per cent of the people who never go to church. Near to every American congregation is some portion of the 69,000,000 Americans who are outside the fellowship of the Church. How is our evangelistic concern to be expressed to them?

The local church's chief opportunity for evangelism is through the regular acts of worship Sunday by

Sunday. Yet how few morning services are planned with a definite evangelistic purpose in view. In Australia, where the main act of worship still comes on Sunday night, it often is said that "the morning service is for the saints, the evening service is for the sinners." In America, where the evening service has disappeared in many places, the sinners are missing out.

The morning worship is regarded as the meeting place of the church membership, and Christian nurture of insiders is more often in mind than direct evangelism of outsiders. Yet every church has many people who have not come to a personal experience of God in Christ. In most services there are some who need, above all else, the direct challenge of evangelism.

Many of us could well re-examine the regular acts of worship, and the Sunday sermon, with a view to more direct evangelism. There are questions all ministers could ask. Are we making too many assump-

Alan Walker was recently visiting professor of evangelism in Boston University School of Theology. An Australian, he is author of books including The Whole Gospel for the Whole World (Abingdon, 1957).

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tions about the spiritual maturity of our people? Does our preaching go far enough back? Does it answer the crucial word: How? How do you become a fully committed Christian? Do we preach often enough with the assumption that there are many before us for whom the Christian faith has never come alive? Do we preach for a verdict for Christ?

The call for definite Christian commitment, for the first time for many lives, could far oftener be made in the regular worship of the neighborhood church.

A French priest named Michonneau has written a remarkable book, *Revolution in a City Parish* (Newman, \$2.50). His conclusion, after working in almost pagan Paris, is that the Church possesses a tremendous opportunity for evangelism in the ceremonies of the Church. With great effectiveness he has learned to use baptisms, wedding, and funeral services as times for evangelism.

He says: "From a missionary angle these services present the best opportunity because of the presence of so many persons who ordinarily never come to church. There is nothing to prevent us making these important Christian ceremonies live and using them as powerful tools of evangelism. When we think of pastors who arrange social meetings in the parish hall just to be able to say a little about religion to those who never come to church,

we are astounded that they miss their chance at such times as funeral services, when the same type of person is sure to be present."

These are valuable words. Such situations, of course, call for endless tact. Yet in the preparation of a young couple for marriage, how easy it ought to be to seek commitment to Christ, as pledges are made to each other. At such a time hearts are open, ideals are high; it could be one of the moments of opportunity for God, if we seek to make it so. Similarly, when baptisms are arranged, what is more natural than to give the interview an evangelical purpose? And at times of bereavement hearts are softened and sensitive.

The grasping of the spiritual opportunities of these hours is always dependent on the mind we, as pastors, bring to them. If wise, yet determined evangelism is part of our purpose, we are sure to find a way of expressing it through the professional ministries of our calling.

THE chief contribution which the American church has made to evangelistic thinking and practice over the last 25 years has been in the concept of "visitation evangelism." It has transformed the emphasis of many a local congregation of Christians and has resulted in a vast addition to the Church of "such as should be saved." No neighborhood church can complain in America

that it lacks a program for local outreach while visitation evangelism remains unused.

The strength of lay visitation evangelism is that it is so soundly based in doctrine and in the practice of the early Christian Church. In the New Testament the evangelizing agency was always the body of Christians. It was the whole body of Christians moving out as a worshiping and sacramental fellowship which carried the good news of Christ to the people of the first century. Thus evangelism must arise out of the heart of the Church and its gain must be conserved within the Church.

Visitation evangelism is also a worthy expression of the Reformation doctrine of the priesthood of all believers. In 1 Pet. 2:9 is the basis of the doctrine: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." And this means everybody!

It is the whole church, ministry and laity, that is called to steady evangelism. It means there is no place really for dumb Christians. It means the laity cannot do its evangelism by proxy, by giving to local or foreign missions alone. To everyone comes the charge: "Let the redeemed of the Lord say so . . ." (Ps. 107:2).

If many of us who are pastors were really convinced of the doc-

trinal basis for visitation evangelism and could convey the biblical background of the method to the laity, we would more surely get results in terms of loyalty to this method of outreach. Certainly the time has passed when any man, in view of the proven effectiveness of the approach, can say visitation evangelism can be ignored.

Recently, at the close of an open air meeting in America a Methodist minister said to me: "I'm over 50 years of age and this is the first time I've seen an open air meeting in action." It highlighted a fact which I think is true—religion has become so formalized in many areas of the Church's witness that the idea of street meetings and open air meetings has perished. And with it has died something which belongs to the very genius of Methodism, for our movement was born in the open fields and market places of England.

In an age of television and radio it may seem trifling to gather a few hundred people on a street corner or in a place like Boston Common; yet there is in such happenings an immediacy of encounter that is of great importance to the Church. People beyond the Church still respond to the boldness of the man who is ready to stand up and speak out in the open, facing any question that may come.

For a congregation to follow its minister into the open as an act of witness does something to that

church. It lets some fresh air into the stuffiness of the church atmosphere. There is value in coming to know the questions people ask. Donald Soper's quip has point to it: "The Church is very good at answering questions nobody asks!" A directness of speaking is required in the open air, and a simplicity, which many of us need as preachers if we are to keep down to earth.

No one denies that in America's car culture people do not walk about any more, that it is difficult to find a meeting place with people in the open. Yet in most communities there are places and occasions where people could be gathered. It means, of course, that the congregation of Christians must really follow their preacher into the open on the basis that you need a crowd to attract a crowd. But that is all to the good; it offers an opportunity for witness to the whole local church.

There are two forms of witness in the open air. One is the holding of a service with choir numbers, general singing, and prayers as well as an address. This should rarely be attempted. Only a very large and good choir sounds impressive in the open air; and such services, set in a religious format, do not rally attract nonchurch people.

Far more effective is the straight, public meeting type of approach in the open air. There should be no hymns, no prayers; all that is needed is for a man with his congregation around him to stand up

and speak up. A short, hard-hitting address, followed by questions and answers is the essence of the approach.

Such meetings should be carried on over a period of time; for then a regular following is gathered, and a preacher has his congregation in the open as well as in his church. In time results begin to appear as some are led on into the full life of the Church.

It is time we remembered that open air preaching is part of the Christian tradition. Jesus was the One who began it. He, too, must have had to shout to make himself heard on the roadside, in the fields, and in giving many sermons on the mount. Then, for three centuries the Church had to exist without any buildings. Having no legal status, often persecuted, Christians met where they could—in houses, in the open air, anywhere. And we all know the way John Wesley and George Whitefield discovered the fields again. Yet here we are in modern America forgetting that the way lies open to the streets and the fields as ever it did.

I wonder, then, whether I can make a plea? A call to the open sounds again. To the open air, American Methodism! It is one method of local congregational evangelism which is available to almost every preacher and his people. And certainly any man who stands up to preach in the open air stands in the best of company.

Pastor's Study

Were Jesus' emotional conflicts equal to his physical suffering on the cross?



What the Cross Meant to Jesus

By AMOS N. WILDER

HOW DOES one penetrate behind the brief and swiftly-moving Gospel accounts of the Crucifixion to some glimpse of what went on in the heart and mind of Jesus?

We have some clues, no doubt, in earlier scenes and sayings, particularly in the Gethsemane episode. With all allowance made for the special character of the farewell discourses in the Fourth Gospel, they undoubtedly supplement his revealing acts and words at the Last Supper, as recounted by the other evangelists and by Paul. But we must widen the field of observation and recognize that, if we are to unveil the issues of Golgotha, we must guide ourselves by the Gospels in their entirety and finally by the Old Testament also.

Amos N. Wilder is professor of divinity at Harvard Divinity School.

The final act of Jesus' life brings us to the focus of a drama—Act V of a plot with a long preparation.

Our modern theologians have added their expositions to those of their predecessors. They often point us back to the heart of the matter and warn us against superficial views. But the theologian is more interested in interpreting the cross as seen by the believer than he is in reconstituting the outlook of the crucified.

In this sense he looks at the event more from the outside than the inside. He is more concerned with its universal meanings than with its meaning at the time. Thus, much theology today, even when addressed to the layman, moves in a very general if not abstract dimension. The Crucifixion of Jesus under Pilate is of course recognized; but the down-to-earth issues of the exe-

cution of the Galilean are often left unexplored.

The theologian has his reasons. We do not have a great deal of assured knowledge concerning the inner thought and motives of Jesus. His career was like that of a king incognito, or royalty in disguise, who only reveals his secret and his identity when he is later manifested in glory to all beholders.

It is relevant to our theme, then, that the passion narratives are austere. The evangelists are not writing biography as we know it.

The Gospel narratives present something other than and more than a martyrdom or a tragedy. They present a mystery, a fateful transaction between God and man, a revelation. Therefore, there is little dwelling upon the emotions of the protagonist and little portrayal of his sufferings for their own sake.

The flagellation and the buffeting are recounted but not dramatized. The Crucifixion itself is told with a great reticence. The tendency among Christians to dwell upon the personal agony of Christ, their fascination with his "blood" in a sentimental or orgiastic sense—all this receives no sanction in the Gospels. Such overemphasis would get in the way of a true understanding of Christ, though of course we are constantly reminded of the fact that he paid a great price for his love to men and his witness to the truth.

But this very sobriety of the records helps us to press behind

them to a truer understanding of Christ's own attitude to his death. We do not then so easily sentimentalize it. We do not make him into a Stoic hero.

WE SHOULD recognize that, if we ask about the mental and emotional conflicts of Jesus in the course of his passion, we enter a realm of uncertainties. First, we face the historical problem: How much real biography can we establish in the Gospels? Second, we face the danger of reading into Jesus' mind our own ideas. But, third, and not to be forgotten, we are handicapped by our own spiritual limitations.

Yet we have the basis for considerable historical knowledge. We can be on guard against our own preconceptions. And we can make an effort to measure the meaning of the cross of Christ, not with our own little yardsticks but by the "mind of Christ" himself.

What exercised the mind and heart of Jesus as he went his way to the cross? What was uppermost in his thought as he was on the road with his disciples going up to Jerusalem, when "those who followed were afraid"? The Gospels tell us that he spoke of a cup he had to drink, of a baptism which he must undergo. He *must* suffer.

It would seem that he saw his role in terms of a divine calling suggested by the rejection and hu-

miliation of God's servants in the past. But it would be a mistake to think that he went up to Jerusalem deliberately to die, like a play actor in a predetermined part. He was not motivated by a theological scheme but by his love for men; his compassion for the unchurched; his indignation against injustice; his mission to his people; his vocation to challenge the multitudes and the leaders to return to God's plan for the nation.

As often in the past, God had "a controversy with his people." Indeed, it was the great and final controversy, and Jesus was charged with carrying the issue home to them.

This challenge had finally to be offered at the capital, at the central citadel. Here is where the miscarriage of Israel's task had its source. Jesus spoke in many ways of the frustration of God's purposes, of the misuse by Israel of God's privileges and bounties. The talent had been buried in the ground. The treasure had been wrapped in a napkin. The religious heritage of Israel had become barren. The lamp had been placed under a bushel. The key of knowledge had been taken away.

Jesus courted death as he presented this rebuke to the leaders and as he challenged them to understand God's Torah rightly and to live according to the full meaning of the covenants.

It was with these issues in mind that he entered the shadows of his

last days. But we read in the records that Jesus was not thinking only in generalities. He was thinking in terms of persons: individuals who were victims of the situation like the widows defrauded of their homes (Mark 12:40) or aged parents left in neglect (Mark 7:10-12); individuals who were scorned and disregarded because they belonged to the outcaste groups; individuals whose affections had been chilled and crippled like the elder brother in the parable of the prodigal son; individuals who were decent but smothered by their possessions, like the rich youth; individuals like his own mother and brothers and sisters who were not waiting for the consolation of Israel; individuals, finally, who were blinded by patriotic fanaticism or whose hearts were hardened toward the sick and the distracted.

In the later scenes, the mind of Jesus was beset with cares for individuals even closer to him. Surely an acute aspect of his passion was the faltering loyalty of the Twelve: their misconceived ambition, their rivalry, their inability to watch with him, their imminent desertion, the denial of Peter, the betrayal of Judas. If we seek reverently, at a great distance, to interpret the meaning of Gethsemane, we must not leave out his human sense of being abandoned and his loneliness. Nor should we exclude a natural shrinking from torture and death.

But the real anguish in the soul

of Jesus—one that he shared with God himself—arose out of a recognition of human malignity, the sway of evil in men's hearts and its widespread ravages. All this was brought home to him not as a theological doctrine but as something immediately confronted in personal relations. And the cost to Jesus was great precisely because his own love was so unfaltering. He was moved to grief not grievance. If he could have taken out his hurt in bitterness or self-justification as we do, he could have dodged much of the pain and shifted much of the burden.

Just as Gethsemane meant much more than personal fear and apprehension, so the cross meant much more than physical suffering. Here he drank to the dregs the cup over which he had wrestled at Gethsemane, and the same occasions of dismay and even horror were here present in heightened form. If his words spoken on the way to Golgotha may be taken as indicative, he grieved for the coming destruction of Jerusalem and the nation.

The ultimate meaning of Calvary to Jesus and to his followers passes all dimensions of our cataloguing; but its more general aspects were rooted in personal and human factors. Among these factors were personal betrayal and frustrated love of country. The cause of God had called him from family and native place and made him a rock of offense to his own people.

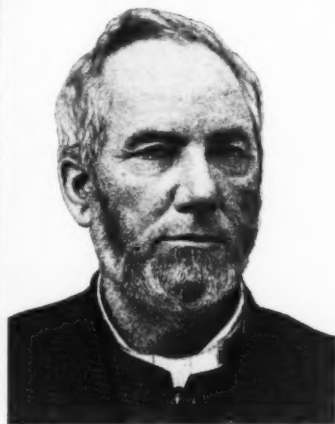
So Jeremiah had known loneliness and hurt. As Schweig says in his play, *Jeremiah*, when God chooses a scourge, he tears it out of the tree of life. But this leaves bleeding ends. "He was bruised for our iniquities."

This is a prophet's interpretation of the down-to-earth sufferings involved in such a vocation. The stern task can only be carried out by one who loves those to whom he is sent; but this makes the task all the more costly.

We should not, however, overlook what positive features are to be found in Jesus' outlook during his passion. No doubt the shadows deepened almost to despair. But even in the extremity of the Crucifixion itself—in the "trances of the agony"—we may suppose that Jesus retained something of that supreme hope which he had voiced at the Last Supper, involving as it did his auguries for the "turning again" of Peter and the other disciples.

His cry: "My God, my God, why hast thou forsaken me?" is to be understood as a prayer which rests upon faith in him to whom it is addressed. Jesus had identified himself with men to such a degree that he was brought to share fully in their alienation from God. He had been caught by his love for men—and thus was involved in their loneliness and all its consequences. But we can be sure that he had to some degree, even at the end, that secret of comfort which love never loses.

By WALTER N. VERNON



McTYEIRE:

Builder of Southern Methodism

The bishop called his denomination to action when it was at its lowest ebb; and it responded.

THE GREAT figure in southern Methodism during the crucial years following the Civil War was Holland Nimmons McTyeire—preacher, editor, bishop, educator. When he died in Nashville in 1889, all that was needed to report the event was the simple statement, "The bishop is dead." No other identification was required.

Bishop McTyeire's career was typical of the Horatio Alger success story and might be titled, "From

Farm Boy to Bishop." Born in 1824, this South Carolinian eventually led in the higher education movement that proved to be a determinative influence in creating a new South.

His beginnings were humble and his own education meager. Public schools being scarce, he was tutored for a time by a Methodist circuit rider. Later he attended Cokesbury Institute in his native South Carolina; and then, after a year out of school, Collinsworth Institute in Georgia. Both of these were conducted on the manual labor plan.

Though the financial drain was great, he was sent to Randolph-Macon College, where he graduated in 1844. He was licensed to preach in January of that year, and preached his first sermon in March.

Walter N. Vernon is editor of general church-school publications, Methodist General Board of Education.

On June 8, 1844, the plan of separation was adopted by the General Conference, and young McTyeire joined the Virginia Conference at its first session as a part of the new Methodist Episcopal Church, South. His first appointment was at Williamsburg, the old colonial capital. Later he served in Mobile, New Orleans, and Montgomery, the latter at the close of the war.

Much of McTyeire's ministry was devoted to Negroes. He saw the evils of slavery, but was not an abolitionist. In his pastorates he usually had as many Negro as white members—sometimes more.

After the war he was active in helping to work out plans for the Colored (now Christian) Methodist Episcopal Church. Negro membership had dropped from over 200,000 to about 75,000, and it was evident that the Negroes would not remain with whites in a southern church. All church property that had been acquired and used for Methodist Negroes in the past—worth about a million dollars—was turned over to the new congregations.

When the Colored Methodist Episcopal Church was organized in 1870 at Jackson, Tenn., Bishop McTyeire was one of the speakers. In replying for the new church, Bishop Vanderhost said, "Brothers, say not 'good-bye'; that is a hard word. Say it not. We love you and thank you for all you have done for us. But you must not leave us—never."

While a young preacher at Mobile, he made two acquaintances who were important to his later career. One was Miss Amelia Townsend, who became his wife. The other was Miss Frank Armstrong Crawford, Amelia's cousin, who became the second wife of Commodore Cornelius Vanderbilt. And it was the commodore who provided the bulk of the early funds—and the name—for Vanderbilt University.

IN 1858, Pastor McTyeire became Editor McTyeire, with his election by the General Conference to edit the *Nashville Christian Advocate*.

He came to this task at a time of controversy and strife in the life of the nation. As a Southerner, he reflected the convictions and feelings of his background and of his associates. In *The Advocate*, he attacked abolitionists, Republicans, "Lincolndom," and the North generally. When war finally came, he kept publishing the paper as long as he could. But when Nashville was occupied in February of 1862 by federal troops, he felt it was time to leave.

"When generals give up and armed hosts retire," he wrote, "what can unarmed citizens do? The tameness of surrender, without a blow, must have made the bones of Andrew Jackson turn in his grave at the Hermitage."

Then the Methodist Publishing House, with its eight presses and

other equipment, was seized and used at different times as a printing establishment, arsenal, and hospital. In later years the United States government compensated the church for damages sustained by the publishing house.

Editor McTyeire sold his household goods for \$300 to raise needed cash and moved his family to a remote section of the woods of Butler County in Alabama. Here he was truly a refugee. A crude house was built and furniture, clothes, and even shoes were made on the spot.

When Mrs. McTyeire needed shoes her husband hunted in every store in Mobile, but none were to be had. According to *Bishop Holland Nimmons McTyeire* by John J. Tigert (Vanderbilt University Press, \$4.50), to which I am indebted for many facts here: "The result and the prospect of being barefoot was imminent. . . . Madame began to get pretty close to *terra firma*." And the husband reported that he was wearing "new pants of cotton raised on the soil, ginned and spun and woven, cut out, and sewed here . . . I am proud of them, for Amelia made them. . . ."

With the close of the war, McTyeire soon entered a new epoch of his life as a church leader. Leadership was desperately needed in those days. Many thought that the Methodist Episcopal Church, South, was disorganized beyond hope of reconstruction.

A Northern account of a meeting of the Tennessee Conference in Nashville's City Road Chapel in 1864 is preserved: "I entered the conference room. Behold! There sat [Bishop] Joshua Soule and 13 preachers. And this was the wealthy, proud, domineering Tennessee Annual Conference! . . ."

Across the South, Methodist college endowments were swept away and plants abandoned. The missionary program was disorganized and in debt. The membership was depleted, and funds of the church were reduced accordingly.

In such an hour the bishops—in an unprecedented action—requested Holland N. McTyeire to meet with them to determine whether the Southern Methodist Church could continue as an independent group. It was decided to issue a pastoral address to the entire church with a strong call to hold a meeting of the General Conference in New Orleans the next year. McTyeire was asked to draft the address. It had a challenging note and aroused enthusiastic response. Of 153 delegates to the conference, 149 were present.

This General Conference of 1866 was called "radical" and it was, in the sense that radical measures were required to meet the difficult situation facing the church. McTyeire was elected bishop in the closing days of the conference. Among the actions were these:

1. Adoption of lay representation

in the General Conference equal to clerical representation. (A similar provision was adopted by the Methodist Episcopal Church soon after.)

2. Increase in pastoral limitation from two years to four.

3. Acceptance of plans for creating the Colored Methodist Episcopal Church. About a million dollars in property and assets were turned over to this new church.

4. Re-establishment of the missionary program of the church, partly through apportioning a debt of \$60,000 among the conferences.

5. Authorization for rehabilitation of the publishing house at Nashville. At the age of 42, McTyeire entered upon his duties as bishop in the Methodist Episcopal Church, South. The survival of the denomination was at stake. Bishop Soule's death in 1867 threw great responsibility on the newer bishops.

Bishop McTyeire conducted 125 annual conferences, an average of five and one-half for each year he served as bishop. He organized the Mexican Border Conference in San Antonio in 1885. He encouraged district conferences, which were eventually made a part of the conference system. He wrote half a dozen books and hundreds of articles.

His crowning accomplishment was the founding of Vanderbilt University. Originally incorporated in 1872 as the Central University of the Methodist Episcopal Church, South, it was named for the com-

modore, when he gave the first \$500,000 in 1873. Before this gift was announced, the university had almost become a lost cause due to (1) opposition to a university (especially with a theological school) and (2) the difficulty of raising adequate funds in the impoverished South.

Commodore Vanderbilt made a condition of his gift that Bishop McTyeire should serve as president of the board of trust. The bishop set vigorously to work, bought land, contracted for building, hired professors—all in addition to his regular duties as a bishop.

Gifts from the Vanderbilt family reached nearly \$10,000,000.

Bishop McTyeire literally gave the "best years of his life" to Vanderbilt. Settling down in a home on the campus in 1875, he made it his headquarters until his death in 1889. Here he influenced the young Charles Soong (graduated from Vanderbilt in 1885), whose three daughters (Mrs. H. H. Kung, Mrs. Sun Yat-sen, and Mrs. Chiang Kai-shek) have been prominent in the recent history of China.

A life-long friend, Bishop Joseph Key, summed up the feelings of many when he said after Bishop McTyeire's death, "The grand man carried the whole work of the church on his heart." He was buried beneath the magnolias planted by his own hand on the Vanderbilt campus, side by side with William McKendree and Joshua Soule.



By LA DORIS MORGAN

worship through *Movement*

Interpretative religious dance, developed in the ancient past, is being used as an effective medium of 20th century worship.

YOU DON'T NEED to be an expert. You don't even need an array of "props" to worship through movement.

All you need is a simple wood or brass cross to place on a table or altar, three boys, and a soloist or small choir. Then you are ready to present an interpretation of the Negro spiritual, "Were you there when they crucified my Lord?"

This is the way Mrs. Charles D. Broadbent presented the idea of worship through movement to a group of university students during an evening of religious study and recreation. She asked Diane to arrange an eight-member, mixed choir. Then she said, "Joe, Richard, and Chuck, come and I'll show you what to do as the choir sings."

Miss LaDoris Morgan is an editorial staff member of THE NEW CHRISTIAN ADVOCATE.



Sketches by Lois-Louise Hines, in The Art of the Rhythmic Choir.

With 10 minutes of coaching, the boys were ready to present the worshipful "Were you there when they crucified my Lord?" In a semi-circle facing a wooden cross on the table, the boys knelt low with heads bowed. As the choir sang the chorus, in unison the trio lifted their heads slowly and raised their bodies to a high kneel. "Oh, oh, oh-o," the

choir sang, and the boys raised hands above heads, brought them together, and clasped them to their foreheads. They then returned to their original position, kneeling low with heads bowed.

As the choir sang the first verse, Richard and Chuck remained kneeling while Joe, at the left of the cross, slowly raised himself to a standing position. Then with left hand extended, he forcefully hit the palm with his right fist as the choir sang "nailed": "Were you there when they *nailed* him to the tree?"

The trio repeated the movements for the chorus. Then Richard, who was kneeling at the right of the cross, slowly stood. On the key word "pierced," he thrust his right hand forward, each of the three times the word was sung: "Were you there when they *pierced* him in the side?"

After the chorus was sung the third time, Chuck slowly raised himself to a standing position while Joe and Richard remained kneeling. "Were you there when they *laid* him in the tomb?" the choir sang. And Chuck extended both arms horizontally, palms up, each time the choir sang the word "laid."

The presentation ended with the fourth singing of the chorus and the trio's interpretation in unison.

Worship through movement is stimulated in two areas: the symbolic bodily motions and emotional expressions of the choir and the emotional response of the onlookers.

Mrs. Broadbent is a pioneer in propagating the idea of expression of worship through rhythmic interpretation. At Chicago Theological Seminary, she wrote a thesis on the motion choir and worked experimentally with a group of high-school girls in that field. Wherever her pastor-husband has a church, Mrs. Broadbent organizes a choir. She has thus worked with groups in Maine, New Hampshire, Connecticut, and now is the director and organizer of the only motion choir in the Syracuse, N.Y., area.

This latter one is the Danforth United Churchwomen's Choir. It interprets through modern dance-like movements, the ideas of worship as manifested in hymns, anthems, orchestral selections, or the spoken word. At Eastertime this group presented over television the rhythmic interpretation of "Christ Lay in the Bonds of Death," by Bach and "The Lord's Prayer," by Mulotte.

Some other selections which lend themselves to rhythmic interpretation are: "Bless the Lord, O my soul," "When I survey the wondrous cross," "Spirit of God descend upon my heart," "The Lord is my shepherd," and "The Twenty-third Psalm." You will think of many others.

Interpretations may be presented as "solos" or by choirs consisting of as many as 20 persons. However, your chancel may be small and cannot accommodate more than six or

eight persons. These smaller groups work better together.

There is no age limit for participants. Older members are more sensitive. Kindergarten children learn to worship more easily, if they can express their thoughts in movements instead of words. Junior, intermediate, and senior girls lose their self-consciousness in group participation.

All choir members should dress alike. The girls may wear dark skirts and white blouses, the boys white shirts and dark trousers.

If you prefer a costume, a floor-length robe is preferable. Make it tight fitting with a high neckline, but make a full skirt to allow for freedom of movement. Make long sleeves at least 10 inches at the wrist. You may want a stole of a color that blends well with the robe, to carry out the semblance of the group as a choir.

Colors for robes are symbolic, depending on the nature of the piece you are presenting. For instance, purple robes would denote tragedy; white, purity. Dancers lead in worship without shoes, or they may wear flexible slippers.

The main purpose here is to make the choir appear as a unit, drawing no attention to the individual. Then the congregation projects itself with the choir in expressions of feelings and attitudes of worship.

"Religion is a part of our emotional reaction to life," Mrs. Broadbent said. "We express feelings and attitudes through bodily movement."

The interpretive dance is a fairly new medium in our present-day worship. But it is not new in history. Thousands of years ago, before man knew hymns of praise to sing or words of formal prayers to speak, he expressed his religious feelings and attitudes through the movements of his body.

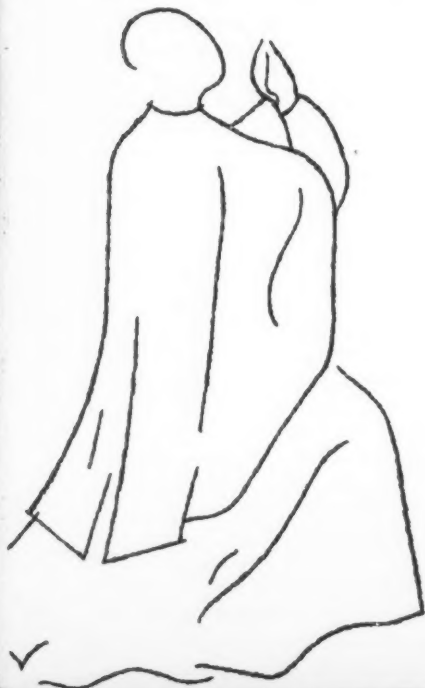
"Our Protestant churches have been using a form of dance without realizing it," she continued. "The



stewards who carry the offering plates to the altar each Sunday are performing a kind of dance. They move in cadence down the church aisle to the altar or chancel rail."

The greatest enemy of the rhythmic choir is the word "dance." To many people, this word has a connotation of something sensual that will ultimately lead to evil. Mrs. Broadbent tells about one instance in which this opposition was overcome.

The church organist reluctantly agreed to accompany her interpretation of "The Lord's Prayer."



After the evening service, the organist came to her and said that she had never before been so moved by a service of worship; that the interpretation was truly reverent and symbolical. She said that God seemed to be present and thanked her for the realization of the beauty of movement as a means of worshipping God.

This type of worship lends itself to religious television programs and conference work shops, in addition to evening worship services. Another group with which work could be done is the deaf. They cannot hear, but they can see—and they can learn to sing with their hands and bodily movements.

The Art of the Rhythmic Choir, by Margaret Palmer Fisk (Harper & Bros., \$3) is a useful book for understanding and directing a motion choir. It also contains illustrations, such as accompany this article, which give costuming ideas. The beauty of rhythmic and symbolic interpretation is universal and this book may be of help to groups of any faith.

Remember, however, that the rhythmic choir cannot replace a traditional worship service. It is not enough; it is not suitable. Neither should the choir be used for entertainment purposes. It is not meant to appear on a stage. Its effectiveness is lost in any except a worshipful setting where the performers subliminate themselves as tools of worship.

NEW CHRISTIAN ADVOCATE

How I Preach at Eastertime

A PANEL



My theme: God is love

By CECIL F. RISTOW

pastor, University Methodist Temple, Seattle, Wash.

THE EASTER congregation confronts the preacher with a problem. Its numbers usually exceed the average by 200 or 300 per cent. Many of his Easter congregation are unaccustomed to common worship and spiritually unprepared for the great matters of faith which concern Easter.

Our Lord first revealed himself alive to those who had known and loved him in the days of his flesh. Those who had known him only casually thought the story of his Resurrection superstitious nonsense. Even the disciples first thought the assertions of the women, who were early at the tomb, preposterous.

If the disciples themselves found difficulty in accepting the reality of the Resurrection, it should not surprise us to discover many skeptics in the Easter congregation. The

preacher, knowing that love and long-suffering are prerequisite to the experience of Easter, wonders how a 30-minute sermon can make the Resurrection real to men and women who are still largely strangers to Christ.

If the preacher is wise, he will make no attempt to win his case by argument. In matters of faith, experience takes precedence over theoretical logic. There are sound arguments for immortality, but a man convinced by a syllogism is not spiritually transformed by it. The preacher will not reach his Easter congregation by disputation.

We do not argue about the great realities, we contemplate them. The function of worship is not controversy but consideration. Whatever may be the disbelief of some, there will be many in the Easter con-

gregation who share the Resurrection experience and want to meditate upon it. It will help unbelievers to consider Easter's meaning in the presence of these believers.

Easter celebrates an event which took place in history, but its secret lies in its universal meaning. What we really celebrate is the love and goodness of God! We look out at the infinite reaches of space, where suns and galaxies move in conformity to the laws that govern them, and wonder what Reality lies at the heart of things. We peer with electronic microscopes and mathematical formulas into the world of the infinitesimally small, and wonder what Reality is the source of the awesome energy we find there. We ask not only "What is man?" but also "What is the nature of God?"

This question is answered for the Christian in the Resurrection. God being what he is, Jesus was released from "the pangs of death, because

it was not possible for him to be held by it." "Not possible" that is, in a world created, sustained, and governed by infinite goodness.

Faith in God's goodness is central to Christianity. All our experience of Jesus Christ confirms that faith. The universe is alive. The nature of its life is intelligent, purposive, creative love. In a word, the life of the universe is "the God and Father of our Lord, Jesus Christ." To that love, every human life is precious; in that goodness, no lesser good is ever lost. The Resurrection is the inevitable consequence of God's nature.

When I preach on Easter, my text and subject may vary, but my theme is always the same: "God is love; love never fails; perfect love casts out fear." If some in the congregation do not share this faith, I neither reproach nor attempt to argue with them. I simply try to make the Easter sermon a window through which all may behold God's love.



The message is hope . . .

By EDGAR E. ATHERTON

pastor, Wesley Methodist Church, Bloomington, Ill.

EASTER offers an unparalleled opportunity to preach on the Resurrection, the central theme of our Christian Gospel. No other day

of the Christian year brings so many people to church. It becomes our high duty to declare what ought to be of supreme interest to the world.

The disciples' testimony about the Resurrection became the core of their message and the reason for their imperturbable confidence in preaching. They profoundly believed it; for they had witnessed it. Furthermore, they connected it with ultimate matters men hope for and they knew it suggested that real values are imperishable.

It was relevant to their day and is to ours. If we can talk realistically about this, it brings an undeniable vitality to Christian faith, and men listen because they must.

Four years ago I visited the Holy Sepulchre in Jerusalem and, as I stood watching other pilgrims, I saw two young women kneel at the tomb. After an act of prayer and devotion, they took some beads out of their purses and laid them reverently on the stone where Christ's body may have rested. Then they picked up the beads and went away slowly with these intimate reminders of this visit to the Tomb of their Lord.

This experience greatly moved me; for it actualized the Resurrection. I began to see how much this event has affected human life—not just in sentiment, as in this instance of these two women, but in innumerable objective ways through the centuries. Christ's Resurrection has profoundly and deeply influenced the sequences of history.

In preparation for Easter, I try to think of those who will be at the service, especially those who have

had some sorrow during the year.

Once, in looking casually through Ralph Waldo Emerson's *Journal*, I discovered his frequent references to an unforgettable sorrow in the death of his little son, Waldo. He had such great interest in all the details of this boy's life and described how the lad played with his toys and when he was baptized and how he brought his father constant delight. Suddenly he died, and his father was overwhelmed with grief. How might he find comfort?

"I comprehend nothing of Waldo's death but its bitterness," he wrote. "Explanation I have none; consolation none. I notice as soon as writers broach this question of immortality, they begin to quote. I have quotations. Tell me what you know."

Many years later, there is this entry in the *Journal*: "I believe in the Resurrection. I believe in the life everlasting."

How many people on Easter morning are trying, like Emerson, to find what they really can believe? Can we point to it convincingly?

Easter, I believe, means that life's true values remain. The Resurrection signifies this. Evil perishes; Christ lives. And with Christ live the things he marked as important.

We must not fail to declare on Easter that the most validating fact of the Resurrection is the witness of the new life that is found as we surrender our lives to Christ. Something new and wonderful happens:

a new vitality, a new attitude, a new person. Mysteriously, as mysteriously as the Resurrection, we find a noble manhood, a persistent cour-

age, an unfailing hope, and a satisfying love.

Easter is such a blessed day, and the world needs its message.



Never scold the 'oncers'

By PAUL HARDIN, JR.

pastor, First Methodist Church, Birmingham, Ala.

EASTER Sunday morning is the Christian minister's highest and holiest hour. Most of us preach to capacity congregations, and some of us have two or three services in order to accommodate them. The preacher, therefore, should try to say something meaningful and helpful to all who hear him.

I have never thought that Easter morning should be used to scold the people whom we sometimes facetiously call "oncers." (They are those who complain that every time they come to church the minister is preaching on immortality!) It is my opportunity to try to arouse the spiritual interest of these indifferent members.

While many churches have their largest single collection of the year on Easter, I have never felt that this was any time to over-emphasize money. Far better to build up to a great offering through earlier appeals, a tithing emphasis, letters; and then let the people give out of

their devotion and generosity as they are thrilled and inspired by the magnificence and meaning of Easter.

I once had a layman call me a day or two after Easter and thank me for not debating the validity of our faith in immortality. He said that the early church didn't waste time arguing about it—the *fact* of the Resurrection stirred them to great faith and works—and that Christian people today already believe in immortality or else they wouldn't crowd the churches at Eastertime.

That layman probably had a point. Let's not spend too much of this holy hour arguing for something in which most of our members already believe.

Every preacher should bear in mind that, just as there are two Easters because of variations in the Julian and Gregorian calendars, there are also two Easters because of variations in human observance.

There is the commercial or holiday Easter, which has little or no spiritual meaning, and there is the Christian Easter, which tells us that Jesus Christ, the Son of God, rose from the dead. It goes without saying that the minister will want to hold up before his people the glory of the Christian Easter.

I regard Easter as my greatest opportunity to proclaim a risen Lord and to discuss the implications of that good news. Dr. Nels Ferré puts something of the same thought into a truly arresting statement: "Thanks be to God who gives us the victory through our Lord Jesus Christ, that the height of his hope erases the depths of our hopelessness." So, I try to remind my hearers that the first Easter vindicated the hopes of the disciples and turned their discouragement into radiant

certainty. It was for them a day of spiritual triumph.

Easter is a day to remind people that Christ, through faith, can come alive in them. Eccles. 3:11 (ASV) reminds us that "he hath set eternity in their hearts." Almost without exception there is some faith in all people. It is our high and holy challenge to stir that faith into a deep conviction that Christ can change lives.

I believe that Easter is a time for making great decisions. I feel a personal obligation to remind an Easter congregation that the ultimate salvation of individual souls and the final redemption of our world is through faith in the Risen Lord, through our acceptance of him as a personal savior, and through dedication of self and substance to his principles and purposes.



Point up the Resurrection . . .

By JOSEPH N. LOPER

pastor, Christ Church, Methodist, Glens Falls, N.Y.

STRANGE but true—many of our Easter sermons are like funeral orations. Yet, most people who attend worship on Easter Sunday are not particularly interested in the sermon. Certainly, they are not in a receptive mood for a sermon on immortality, even a good one.

At the same time the Easter festival is far removed from the subject of death; for even the empty tomb, though a part of the evidence, is silent. The Easter occasion does not provide a proper setting for sepulchral tones and hollow echoes.

The Resurrection is historically

the foundation of the church. That makes Easter the calendar's highest symbol of the oneness of the world family.

The early Church took shape in the post-Resurrection atmosphere of mystery and ecstasy in which the spiritual world was more real than the material one and fact more important than detail. The primary aim of my Easter preaching is the recovery of some of this fervor which provided the initial thrust to the Church at Pentecost.

In regard to content, such an aim requires a sermon to point up, in one way or another, the greatness of the event, God's profound purpose as revealed in the Resurrection, and the appeal and challenge that come to us when we see clearly the meaning of Easter.

This event produced the miracle of translating the traditional Jewish Sabbath into the Christian Sunday; it brought about the revival of the Christmas festival; it transformed the disciples into Apostles; and, with very little time lag, it changed the course of human history. Easter embodies in living persons the proof of all the stories about it.

Why did God perform such a deed among fallen men? It is because "you" are considered that important. Man may not think much of this event, but it proves how much God thinks of man. We should never underestimate our importance in the sight of God.

When we see clearly the meaning

of Easter, we see the Church at the center. This is the Church in the broadest sense, the brotherhood and the fellowship of man in the family of God. This confronts us with the challenge to *be* brothers to all and thereby spread the amazing good news. Easter, when it is real in the hearts of men, always brings a revival. The acts of the Apostles must never cease, and today we are the Apostles. Thus the Easter sermon should move for the revitalization of the Church.

As for method of approach to the large crowds at Easter, I scrupulously avoid any hint of scolding the people for not attending church regularly. Lost sheep are usually hungry, and we should appeal to their spiritual appetite. If, by the sermon, they can be kept happy while receiving encouragement and inspiration, they may be stimulated to return. Respect for personality must always apply in divine worship to audience personality. My personality must have a lift, from having seen the Lord high and lifted up, in order that I may give the people a lift.

The people must not be imposed upon by continuing the service beyond the customary closing time. They will know that the person in the pulpit loves and respects them and that he covets their love and respect. Together we meet the Risen Lord and together we proclaim that all mankind can be joint heirs with him and be thus alive forevermore.

By JOHN O. GROSS

the Church looks to its Colleges



A tighter link between higher education and the church is essential to both faith and nation.

GOING TO COLLEGE is now a mass movement. There will be about three and a half million students in college by 1960, and four million by 1965. In the mid-70's, enrollments may exceed eight million. In a comparatively short time, a high percentage of our total population has had some college training. Today's society calls for highly trained persons with expert knowledge and skill. Well-educated persons are needed in business, industry, government, and every other field of human endeavor.

This fact has inspired the present explosive interest in higher education. Since 1870, enrollments have increased 40 times while the popu-

lation has increased only four times. College enrollments increased 75 per cent during the 1940's. Now there are 30 instead of four in every 100 college-age youth attending college. And the number is rising at a rate of 1 per cent each year.

The call of the 1956 General Conference for an emphasis upon higher education can only be understood against this background.

Our western culture will not be able to meet the challenge of the Marxist materialistic heresy without scholars from Christian universities and colleges. The General Conference said: "The Christian faith is challenged by an aggressive atheism and a determined materialism in all parts of the world. . . . Christianity envisions nothing less than the world-wide conquest of the minds, hearts, and wills of men in the name of our Lord and Savior, Jesus Christ."

Russia and the United States are the principal educators of the world. They have more students from other countries than any other nations. Russia capitalizes on its

John O. Gross, who has been president of two colleges, heads Methodism's current effort to strengthen its 118 colleges. He is secretary of the Division of Educational Institutions.

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educational leadership to advance communism.

The campuses of American colleges and universities form today the church's most critical missionary opportunity. They will determine whether future leaders who come here will be able to meet the Marxist ideology.

It is predicted that one college graduate out of four will find at least part of his career abroad. Unless he is grounded in Christian beliefs, he will be no more adequately prepared for his challengers than the Children's Crusade was against the Moslem conquerors of Palestine.

The call of the General Conference to Methodists for educational leadership would have seemed an absurdity a few generations ago. When DePauw University was founded in 1837, the governor of Indiana said that there was not a Methodist in the United States capable of teaching in Indiana University. The church's constituency was drawn from the toiling, underprivileged people. But through the grace of God effectively mediated, Methodist people have been lifted. The Methodist Church is no longer a church of the underprivileged only, but of the privileged as well.

Increasingly the children of our Methodist homes are taking college for granted. No longer is the departure of a Methodist boy or girl for college an extraordinary event in the life of the church commu-

nity. We estimate that of the three million youth now in college, 443,000 are Methodists.

The destiny of our culture is more closely related to our colleges than we sometimes realize. At the February, 1957, meeting of the district superintendents, after Chancellor William P. Tolley of Syracuse University had expressed this sentiment, a church leader asked: "Does this mean that The Methodist Church will ignore all persons except the intellectually elite?"

Certainly not! On the surface it might appear to be a call away from our traditional ministry and mission. But is it? Under no conditions would we want Methodism to give up its evangelistic concern for sinners or its social passion.

OF COURSE the present concern for higher education would have been recognized, even if the General Conference had not spoken. Higher education is one of the nation's most acute problems.

Furthermore, the church is not starting its program of support wholly *de novo*. Before 1956, many annual conferences had accepted the colleges and Wesley Foundations as part of their benevolent program. Interest on the part of the colleges and universities themselves for the spiritual and religious aspects of their work has been mounting over the past few years.

The spirit of co-operation be-

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tween the educational institutions and the church is both sincere and mutual. The General Conference was wise enough to sense this rising opportunity and acted to draw directly into the church's orbit a movement which was already getting started. As in connection with the "Crusade for Christ" and "Advance for Christ," the church's timing was perfect.

This call to integrate the work of higher education more freely with the church's strategy reaffirms the church's belief in and dependence upon its institutions. The hope of keeping Christian faith in the educational process definitely depends upon the schools under the sponsorship of the church. Likewise, a cordial working relationship with the church offers the schools their surest prospect of being Christian in the best meaning of the word.

It should be further emphasized that colleges most able to assist the church in developing Christian minds are colleges with a sound educational program. This calls for able faculties, well-equipped labora-

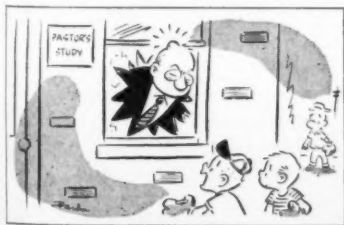
tories and libraries, good housing, and other facilities. Institutions without strong teachers and serviceable educational plants will have difficulty holding their places.

In plain words, piety alone is not enough. The pious hopes and professed claims often expressed in the bulletins of church-related colleges cannot be substituted for good teaching, an excellent library of well-chosen books, and dormitories where refined living is possible. We must never forget that the word "Christian" is used as an adjective modifying education. A Christian college, therefore, cannot make education a peripheral matter.

It is not easy for a church college to keep a balance between religion and education. Some colleges known as "openly and urgently" religious have difficulty in reconciling faith and critical inquiry. In their zeal for faith they sometimes confuse fervor with erudition. Often they do not follow truth to its logical conclusions. Instead, they try to tie their students to traditions through authoritarian edicts instead of encouraging processes leading to a comprehensive knowledge of all areas of their faith.

Such schools in their critical moods may actually encourage the growth of anti-intellectualism by depreciating sound scholarship and questioning the worth of people not educated in their way. Colleges which distort the truth weaken the very influences upon which educa-

"Guess we gave him a sermon idea!"



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tion depends for its life and work.

An interpretation of the meaning and importance of Christian education should be regularly given to all church members. A wide knowledge of the nature of the work itself, plus an understanding of the direct and indirect contributions of Christian higher education to the ongoing mission of the church, will form the foundation for adequate and continuous support.

Obviously, the maintaining of an educational institution requires an adequate income for its operation. The largest expense item in its budget will be for the salaries of its teachers. It is generally recognized that the work of a teacher calls for dedicated people, but the church should not exploit their consecration.

The salaries paid college teachers do not compare favorably with the lowest paid nonprofessional jobs in a typical major corporation. For the nation as a whole the following figures are representative:

Instructor	\$ 4,000
Assistant Prof.	4,900
Associate Prof.	5,700
Professor	7,000
Wage Earner	\$ 4,900
Leader	6,200
Foreman	7,600
Supervisor	10,200

The teaching profession, said the special committee appointed by President Eisenhower to study education beyond high school, is the only major occupation in which there has been "an absolute deterioration of economic status in this

century. It is probably the only profession which has failed to share significantly in the general prosperity of the past decade or more." For teachers as a whole, the increase in income from 1940 to 1956 was only 12 per cent. For lawyers it was 29 per cent; for industrial workers 64 per cent; for physicians 96 per cent.

The critical faculty problem found in the nation's educational program is even more aggravated in the church's colleges. In them the salary schedules are generally lower than the ones in tax-supported and private "name" institutions. The institution related to the church, along with industry, faces a shortage of university-trained personnel.

And here is where the church may substantially help. If it will respond to the asking of \$1.00 per member, it will provide an income for our schools as great in the aggregate as the total annual income from an endowment of \$250,000,000, which is the amount given by the Ford Foundation to the nation's colleges and universities.

The cost for this program will neither disrupt the benevolence structure of our church nor strain the finances of individual Methodists. Its success or failure, however, will have far-reaching implications. This program itself can help greatly to keep the nation's educational stream the sort of education which teaches men to know and to respond to God.

Condensed from the National Safety News, April, 1956.

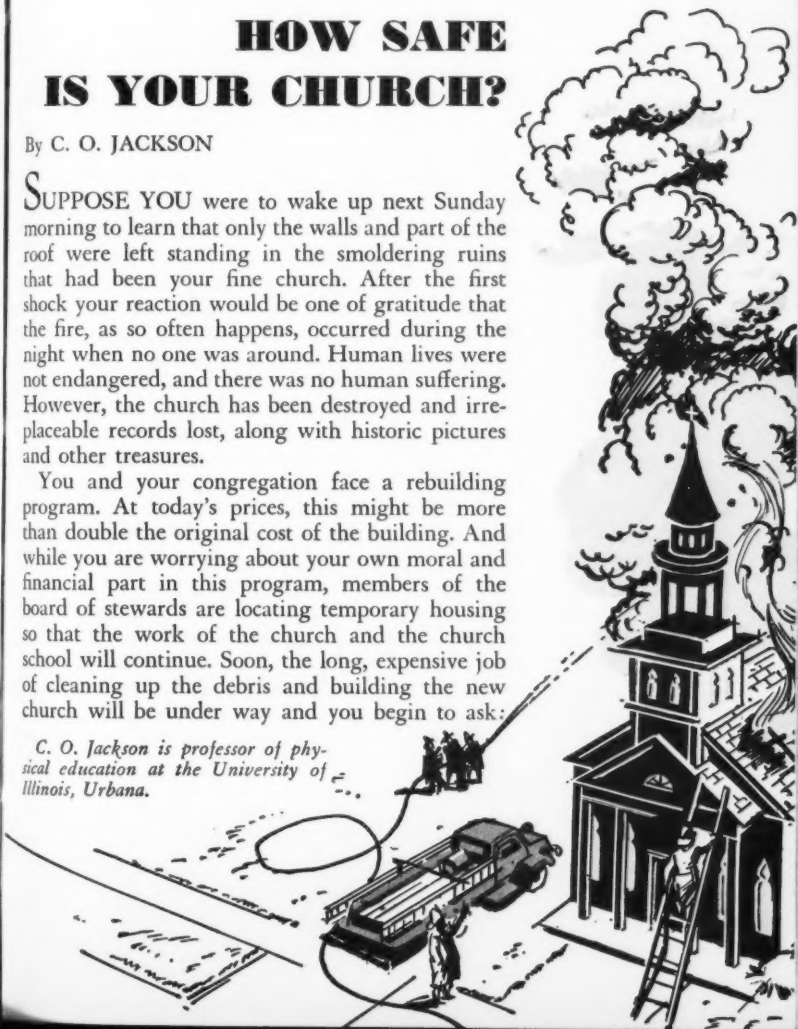
HOW SAFE IS YOUR CHURCH?

By C. O. JACKSON

SUPPOSE YOU were to wake up next Sunday morning to learn that only the walls and part of the roof were left standing in the smoldering ruins that had been your fine church. After the first shock your reaction would be one of gratitude that the fire, as so often happens, occurred during the night when no one was around. Human lives were not endangered, and there was no human suffering. However, the church has been destroyed and irreplaceable records lost, along with historic pictures and other treasures.

You and your congregation face a rebuilding program. At today's prices, this might be more than double the original cost of the building. And while you are worrying about your own moral and financial part in this program, members of the board of stewards are locating temporary housing so that the work of the church and the church school will continue. Soon, the long, expensive job of cleaning up the debris and building the new church will be under way and you begin to ask:

C. O. Jackson is professor of physical education at the University of Illinois, Urbana.



Could such an experience happen to your congregation? Let's look at some facts.

Between 1930 and 1947, there were 26,000 church fires reported in the United States and Canada. The year 1952 brought some 3,000 fires with an estimated loss of \$11,000,000. Among recent fires was one at Southington, Conn., Jan. 29, 1953, when the First Baptist Church burned with an estimated loss (not replacement) of \$125,000. Another was at Minneapolis when St. Olaf's Church had a fire estimated to cost more than \$300,000. The first fire was reported as due to an accumulation of fuel oil on the basement floor. The second was attributed to a short circuit in the choir loft.

In a fire of unknown origin, the Travis Park Methodist Church of San Antonio, Tex., suffered nearly \$150,000 damage Oct. 25, 1955. [A spark kindled by a plumber's blow torch is believed to have started the \$800,000 blaze which completely destroyed First Methodist Church, Syracuse, N.Y., on Jan. 15, 1957.] Yes, a fire could break out in your church and cause untold damage.

But if proper safety measures are taken ahead of time, chances are good it won't happen.

Why do churches burn?

According to the National Board of Fire Underwriters, the nature of their construction, their age, and their use make churches especially vulnerable. As in the hypothetical situation presented earlier, many

church fires break out at night or early in the morning, which usually increases the extent of the damage.

The two most frequent causes of fires are heating and electrical defects. In a study of 300 church fires the following causes were most frequent: heating, 31; defective chimney, 19; defective wiring (anywhere in the church), 17; lightning, 12; organ wiring, 7; miscellaneous, 214.

Other potential fire causes which must be considered are careless use of open flames and candles and, especially, accumulation of trash and rubbish. If oil mops and open paint cans are close by, they may be fertile fields for spontaneous ignition. Sometimes they may furnish inspiration and challenge to arsonists. Piles of rubbish in seldom-opened rooms or closets and especially in the attic may result in fires which may be especially difficult to detect and stop. Even a heavy coating of dust may react violently under certain conditions to a spark from a tool or a shoe nail.

OF COURSE in addition to preventing fires, there is also the problem of preventing accidents. As far as is known, no statistics are available concerning the number of accidents in churches, especially those due to falls. However, since this is recognized as third on the list of all accidents, it is very likely that a number do occur there. Probably the majority are never reported; but

even if the individual is only bruised, a fall is not a pleasant experience, and one that we agree should be prevented, if possible.

Because churches are charitable institutions, they are not legally liable in the event of an accident on the premises. There is, nevertheless, a moral responsibility not only to assume liability, but even more important, to create such a safe environment that accidents do not happen. Some institutions, of course, have liability policies covering employees and parishioners. This makes the insurance company liable when proof of accident and proper claim have been filed.

The basis for the assumption that churches contain numerous fire and accident hazards has been established. Responsibility for improving the situation is one that must be faced squarely by the board of stewards, the church officers, and every member of the congregation.

A look at how one church, the First Methodist of Champaign, Ill., met the challenge may be interesting and helpful.

As with many other churches, attendance both at church and at church school have increased a great deal especially the last several years. This means two church services every Sunday morning, with a total average of more than 1,100, and almost as many youngsters and adults at the church school between the two services. Such crowds mean many problems in terms of utiliza-

tion of available space and instructional staff; but they also mean the building facility is being used closer to capacity than ever before.

For many years an annual event, the Mr.-and-Mrs. banquet, has brought together more than 600 persons for an evening of "fun, fellowship, and festivity." It is always a grand affair, but many thoughtful people have worried because of the procedure followed after the dinner. The entire group is brought together in one large room, with each person bringing his folding chair with him and the entire group crowding as close together as possible to the speaker's platform; so the folding doors may be closed, and the kitchen noises shut off. There has always been the worry of how to move a fainting or ill person out of such a group, but the panic resulting from an explosion or a fire would be catastrophic.

The board of stewards, at the insistence of some safety-minded members, appointed a committee about two years ago to study the situation with respect to fire and accident hazards and to make the necessary recommendations. I was named chairman of that committee, and the six members went to work.

After talking with staff members, especially the custodian and his assistants, the committee made several trips through the building, looking for specific hazards. Then they secured the help of the local fire inspector and a deputy fire mar-

shall, who happened to be in town, and carried on an official inspection.

Later the committee agreed on the items to be included in the report, and the chairman was delegated to draw up the necessary recommendations and present them to the board. Prior to the official presentation, the four-page document was mimeographed and mailed to every board member and to all staff, department superintendents, and custodial members.

Of the almost 80 items listed in the recommendations, some were general, but 25 were related to safety, 19 to fire hazards, and 6 to traffic. The task of "selling" the recommendations to the board was not difficult; but implementing the report and getting certain of the recommendations carried out has been a long and arduous task.

In terms of the human element, overcrowding during large banquets and during church school, especially in the basement where there were insufficient exits, demanded immediate attention. The church-school superintendent and a committee prepared plans so each teacher now knows just where and how to take her class out of the building in the event it must be evacuated because of fire or other potential danger. A chart showing approved paths to exits appears in a number of conspicuous places in each of the children's departments, and all exits are marked. Fire drills, given another name, were tried for

the first time last year, with good results.

Off hand no one would expect many hazards to exist in the large, modern, fireproof building which houses the First Methodist Church; but the committee was frankly astounded at its findings. Places such as kitchens and especially the janitor's closets—always potential firetraps—were found to be just that. Open, outmoded wiring, improperly-placed fire extinguishers, no extinguishers in several danger spots, poor lighting above certain stairways, and the lack of handrails on many stairways were among other things which came to the attention of the committee.

After two years of activity real progress can be reported. The two exits so badly needed in the basement are now in use; and a survey of electrical hazards by an expert revealed such a danger in a defective rheostat that it has been disconnected until complete replacement can be made. All but two of the railings recommended are now in place, and at Christmas time no lighted candles are used in the building and all wreaths and Christmas trees are fireproofed.

What remains to be done? We need frequent checks and rechecks; we need continual study and observation to make sure old hazards continue to be eliminated and new ones are spotted and corrected as soon as possible.

Above all we need continued

awareness and vigilance on the part of all the church personnel and teachers; because it is only as janitors, staff, and teachers find and correct dangerous situations, especially those involving the "human" element, that continued progress can be made. One such step is the provision for appointment of members of the fire and safety committee on staggered terms so that, over a period of time, many people may become aware of their personal responsibilities in these areas.

The custodian, the ushers, in fact, anyone who locates a hazard now knows there is a special committee anxious to be notified and to see that corrective action is taken promptly. Two subcommittees studied the traffic situation outside the church, brought on by so many parents double parking while waiting for their children to come from church school, and then planned an efficient way of rerouting youngsters so that all of them do not come in and go out the same main entrance of the parish house.

IN ALL churches, repair and replacement, where necessary, of wiring and heating equipment continue to be most important in terms of preventing fires. Such matters as fire stopping (provision for special walls, fire doors, and so on), adequate exit facilities with panic hardware, protection of records, good housekeeping, labeling all exits, in-

struction to janitors and custodians, and education of church personnel (in fact, the entire congregation) are among things to be considered.

Asbestos or sheet iron can be used to cover the inside of doors and panels of such rooms as kitchens and storerooms. Frequent inspections of such storage space, and removing of waste, debris, and junk will help.

The first step in making your church and your church school a safer place is a willingness to face reality by appointing a committee to study the situation. Have a local fire inspector go over the church and school plant with the committee and the custodian. Visit church school during sessions, talk with teachers, and study hazards before, during, and after services and banquets. Then, if you have the courage of your convictions, you should be able to persuade your board to furnish necessary financial backing to eliminate hazards.

Regardless of what hazards now exist in your church and the progress you make in correcting them, you must realize that the human element remains the one constant and most unpredictable one.

"Church is often a dangerous place" is a truism when the facts are honestly faced. See that your church and church school are made as safe as human resources and ingenuity can make them, and then let's keep them that way.

Job gives us a pattern for living courageously in the face of death.

Courage to Die, Courage to Live

A Sermon by
DAVID WESLEY SOPER



DO YOU believe the word "resurrection" should be discussed only at Easter? Or do you think it should be presented the year around? I belong to the second group, and I'll tell you why.

"Resurrection" means to me that reality is utterly trustworthy, utterly in control. I am not only invited to place my total confidence in God, but I can do so without fear at the hour of death.

"Resurrection" means that God is good, that the whole of reality supports my courage to die as well as my courage to live.

This is what Job meant when he said:

For I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then without my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. (Job 19:25-27.)

Job was a rich farmer. If he had lived in our time, his income tax would have been enormous. He would probably have voted for price supports at 90 percent parity. Job lived through a depression, just as many of us here have done. Everything he had was taken from him—

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NEW CHRISTIAN ADVOCATE

all his flocks and herds, and finally all his sons and daughters.

In many ways, Job is the most modern man in the Bible. He was like us; he couldn't figure why all these evils had come to him. But he was also unlike us; in the midst of his troubles he was convinced that he could trust God utterly, totally, in every situation, at every moment, whether in life or in death.

He had never heard of Easter, but he understood its meaning. God can be trusted completely, all the time, and in every possible predicament.

Are you whispering to yourself, "Job was *not* a modern man; he was full of faith, where we are full of doubt"? If so, you are wrong, for Job was exactly like us—even in his doubt.

Job had no illusions. He was a realist. He knew, as we do, that death is real, that life and suffering are real also. The hospitals are full; the undertakers are making a good living.

Job was unlike us—at only one point. He believed that God, who is utterly trustworthy, utterly competent, is also utterly in control. In Job's deep confidence he retained his humanity, his heroism. He did not succumb to cowardice; he did not surrender to fear.

Our mental hospitals are crowded because, while we all experience the hardships that befell Job, perhaps even his physical suffering, in some degree we have lost our confidence

in the total goodness of God the omnipotent. For this reason we have lost the courage to die like saints and to live like heroes, the courage to face reality as it is, without fear.

When we lose the courage to die and to live, we cease to be men; the humanity, the heroism, dies out of us. We become flotsam and jetsam, the broken, the insane, the bewildered, the lost. We resort to drugs to restore our peace of mind. We lean on alcohol to bolster our broken courage.

The more these remedies are used, the less effective they become. Tons of aspirin are consumed by Americans every night to help them forget the challenge of life and the challenge of death. Job did not have aspirin; he had, apparently, neither drugs nor alcohol. One thing he did have—total confidence in God.

Now courage doesn't just happen of itself. It has a source, a point of beginning. Job's courage began in his confidence. He said: *I know that my Redeemer lives.*

Better than we do, Job knew that he was a student in a school called life and death, that trouble is neither more nor less than a part of the course.

The course of life and death was difficult enough, at times, to make Job curse and swear—even in polite King James English. The course was tough. But Job knew, as we have sometimes forgotten, that the Lord God Omnipotent reigneth,

that in his unconditional love is our peace and power—whether in death or in life. *"Though he slay me, yet will I trust in him . . ."* (Job 13:15).

This is what Paul Tillich means when he says in *The Shaking of the Foundations* (Charles Scribner's Sons, \$2.95), "God is inescapable. He is God only because he is inescapable. And only that which is inescapable is God. . . . There is no place to which we can flee from God which is outside of God. . . . It is safe to say that a man who has never tried to flee from God has never experienced the God who is really God. . . . A God whom we can easily bear, a God from whom we do not have to hide, a God whom we do not hate in moments, a God whose destruction we never desire, is not God at all, and has no reality. . . . The protest against God, the will that there be no God, and the flight to atheism are all genuine elements of profound religion. . . . The end of the way is joy. And joy is deeper than suffering. It is ultimate. Eternal joy is not to be reached by living on the surface. . . . The name of this infinite and inexhaustible depth and ground of all being is God. That depth is what our word God means. He who knows about depth knows about God. Perhaps you should call this depth hope."

Job did not tell himself a lie. He did not say: "Sorrow and death are not real." We moderns like to tell ourselves soothing bedtime stories.

But no matter what we think about, sorrow and death continue to exist, and their existence can be neither avoided nor evaded. *I know that thou wilt bring me to death . . .* (Job 30:23).

Trouble and death are real, but they are not the main thing. The point is: God, who holds us in his hand at every moment in death and in life, demands our courage—whether to die or to live, for an act of courage is an act of faith.

Some men are content to repeat the creed with words; men who act with courage are content only to repeat the creed with deeds. Men of courage, heroes, the only truly human beings among us, are also the only ones who know that neither death nor life can separate us from the love of God; God, the Almighty in death and in life.

On one occasion, I lingered a while inside the Colosseum at Rome. There Christians died by the thousand, and in death they overcame the proud might of the Roman empire. They outdied their enemies, as they had outlived them. Among their leaders were men who had outthought the Romans, and the Greeks as well. The real miracle, the real "Resurrection," was the victory of Christianity over all its competitors, including the Roman empire itself.

In their confidence that God is utterly good, utterly in control, as Christ presented him, the Christians found courage to die like saints and

to live like heroes. They understood what Jesus meant, when he said: *In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

The courage to die, and the courage to live—this is our victory over the world; this is our "Resurrection," our knowledge of God; this is our eternal life, our breakthrough to victory and joy. This courage is ignited in our human spirits by the Holy Spirit when we place life and death together in God's hand and trust his care and control while we do his work in the world.

All the cunning and cruelty of the Roman police state sought to destroy the Christian Church—not one time, but ten. The power that had conquered the world finally wore itself out killing Christians. They must have said of the Christian Church: "This cat has *more* than nine lives."

This is what is meant by the affirmation in the creed: "I believe in the life everlasting." The Body of Christ, the Church, and through it the whole of humanity, survived

ten crucifixions at the hands of the Romans and lived to bury Rome and offer prayer at her grave.

Whatsoever is born of God overcometh the world . . . (1 John 5:4). Mankind as a whole, the human race, is born of God and knows God in the courage to die and the courage to live. All the real and imaginary evils of the world in death or in life are less than the power of courage, God's gift, God's presence within us. This great new courage leaping up in the soul grapples realistically, victoriously with whatever the day brings forth.

Fear delays the progress of humanity toward world community, for fear cuts the nerve of the courage to die and the courage to live. Fear is the final citadel of unreality, untruth, and insanity. But the unreal has no power over reality, the untrue has no power over truth, the insane has no power over sanity. Fear is not greater than God.

If we will, we can stand today and every day at the center of the "Resurrection," and say with Job: "I know that my Redeemer lives."

Anyone Listening?

A TURKISH newspaperman visiting a weekly City Commission meeting at City Hall in Topeka, Kan., was impressed when it was opened with an invocation. Wishing to include the prayer in the story he was writing, he asked me for the exact words.

I couldn't remember, but volunteered to find out from the minister, who obliged.

"The Turkish visitor paid closer attention than I," I apologized.

"It's reassuring to know *someone* besides God was listening," the minister remarked.

—JOHN BRUCE WILLIAMS

SERMON STARTERS

FOR THE SUNDAYS IN EASTERTIDE

EASTER and the six Sundays thereafter mark the season of Resurrection. It is a time in preaching for setting forth the implications of the risen Christ. The mood for preaching is set by a collect for the season, the first sentence of which reads: "Lord of life and love, help us to worship thee in the holiness of beauty, that some of the beauty of holiness may appear in us" (*Book of Worship*, p. 181).

In his practical book on preaching, *Go Tell the People* (Scribner's, \$2.50), Dr. Theodore P. Ferris of Trinity Church, Boston, says, "One of the reasons why so many sermons are ineffective is that they are written largely in the imperative mood. They are exhortations, not proclamations. . . . They tell people that they ought to be better Christians . . . and never disclose to them the inexhaustible love of God as it is revealed in Jesus."

Eastertide is a natural season in which to correct this common fault of preaching. It gives itself to preaching, to use Dr. Ferris' words, in the imperative mood rather than the indicative.

Appropriate hymns for the season are found in the section on "The Everliving Christ," pp. 162-171, *The Methodist Hymnal*. Inasmuch as National Family Week and the Festival of the Christian Home are included in this calendar, the hymns on pp. 426-433 will commend themselves on these Sundays.

Partners in the Resurrection. Apr. 6, Easter: Responsive Reading, "Easter Day," First Reading, *The Methodist Hymnal*, p. 629. Scripture: Matt. 28:1-10. Text: Rom. 5:2.

THE RESURRECTION is not a fact to be explained but an experience with which to reckon. That which we cannot completely understand in terms of the open tomb, a stone rolled away, and an angel who speaks, explains the Christian faith. Easter celebrates not only our belief in the Gospels but also our partnership in the Resurrection. Paul calls it "sharing the glory of God."

The sermon outline will grow as we examine the meaning of the phrase "the glory of God." It will be discovered that God's glory may refer not only to his wisdom and power but to his achievement in

NEW CHRISTIAN ADVOCATE

Jesus Christ. Through the Resurrection we share this glory.

Bishop Arthur J. Moore says, "Jesus comes not alone to put men into heaven but heaven into men." (*The Mighty Saviour*, Abingdon, \$2). The victory Christ won in the Resurrection he offers to share with all mankind. Each of us travels the Emmaus road, but not alone; for Christ walks there sharing the glory of God with all who will give their life to him.

A City Called Heaven. Apr. 13; Scripture: Rom. 6:2-11; Luke 24:13-35. Text: Rev. 22:23.

IN THE DAYS following the Resurrection, the disciples walked triumphantly on the way toward a city called "heaven." Its outline was dim and its nature uncertain. However, as time passed, the focus became sharpened, and there developed a Christian view of life beyond death.

The first Sunday after Easter is an opportunity to unfold the nature of the Christian belief. The object of the sermon will be not to point

out why we believe in life beyond death but the form it assumes.

A good place to begin is with a survey of man's beliefs in this matter. For example, the belief of the American Indian; the Moslem belief; the interpretation given in Marc Connelly's *Green Pastures* (Rinehart, \$2.75).

We come to the heart of the sermon when we seek the New Testament vision of "A City Called Heaven." St. Paul says, "So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor. 13:13). If to these is added as an abiding quality, the power of creative work, the sermon's content begins to build up.

There is opportunity here to answer questions which arise regarding belief in heaven. One question is, "Will we know loved ones who have gone before?" It is an issue to ponder, but we can start here: Based on our experience and on the teachings of Christ, these enduring qualities are associated with personality. We know nothing of abstract love. When God loved, he gave his Son. In "A City Called Heaven" the qualities which abide must be associated with personality, however different it is from the physical form it now assumes.

The most significant matter of all in heaven is that there we shall have our true vision of God. There is probably no finer vision of God than that of John in Rev. 21; yet it must have its limitations. Heaven's

SPECIAL DAYS



(The liturgical color is white.)

Apr. 6—Easter

Apr. 20—Christian College Day

May 4 to 11—National Family Week

May 11—Festival of the Christian

Home (Mother's Day)

May 11—Rural Life Sunday

May 15—Ascension Day

May 18—Aldersgate Sunday

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vision of God will make the best we know of him seem childlike.

Don't Settle Too Soon. Apr. 20, National Christian College Day: Scripture: Exod. 14:10-19; Matt. 17:1-4. Text: Matt. 17:4.

THE THREE DISCIPLES with Jesus on the Mount of Transfiguration illustrate one of life's real perils; namely, the temptation to settle too soon. It is a danger both when we achieve some of life's ambitions; for instance, college graduation, marriage, a favored spot in our chosen field; and likewise when the tide momentarily turns against us and trouble, sickness, or failure are ours. In each instance he who proudly or complacently accepts his fate may miss life's finest possibilities.

A certain amount of self-contentedness is good. St. Paul once said, "Not that I complain of want; for I have learned, in whatsoever state I am, to be content" (Phil. 4:11). But contentedness easily becomes complacency, and complacency paves the way for moral and spiritual death.

Christ comes to stir in us a divine discontent. He comes to disturb us with a sense of elevated thoughts. He challenges us to go further and climb higher. Note the many people who in fullness of years have achieved their highest fame because they pressed on.

The matter has implication for the social scene as well as the personal situation. Life's pioneers who

cross the barriers which impede social progress have refused to settle for minor achievements and temporary improvements in the pattern of life. There is always danger in coming to grips with a controversial issue, but greater peril stands in the way of those who in the face of thorny issues are content to let matters rest as they are.

The mood of Eastertide fits this sermon and gives an opportunity to conclude by pointing out that many persons in the first century were sure the issue of Christ was settled in his death on the cross. But with God the cross was but the beginning. Beyond his defeat on the cross stood his victory at the tomb. His risk with us is that we shall settle too soon and miss the victory he offers over sin and death.

God Out of Bounds. Apr. 27. Scripture: Eph. 3:14-21; John 6:27-40. Anthem: "Sing Ye to the Lord," Text: Luke 19:7.

THE WRITER makes no apology for pointing out that the title of this sermon comes from a heading in *The Interpreter's Bible* (vol. 8, p. 324, Abingdon, \$8.75 each), where this text is discussed. It is Jesus' unpredictable, irregular, and different approach to life and people which disturbs and creates a question of his revelation of God. Man's images of God are like Michal's idol (1 Sam. 19), which may be neatly tucked in bed, a camouflage.

This sermon will suggest Jesus'

creative and boundless concept of the heavenly Father. We need this enlarged view of God, the Church, and the mission of Christ.

Here religion can take a lesson from modern science. Science appeals because it proclaims "potential unlimited." Science presses man to believe that every problem, technical and social, is ultimately conquerable. Hence the enthusiasm of modern youth for scientific study and adventure.

Religion at its best, in Jesus and Paul for example, stirs mankind in like manner. Preacher and layman alike in thought and action must go beyond the conventional and ordinary, though when we do some may murmur.

Even those who hunger for a deep religious experience may have to forget "religion" if they are to find God. We must be alert to Jesus' words, "As you did it to one of the least of these my brethren, you did it to me."

Try as we will, we cannot always find God; but, if we give ourselves a chance, as Zaccheus did with Jesus, God will find us.

His Home and Ours. May 4, National Family Week: Scripture Luke 2:40-52. Responsive Reading, Family Religion." First Reading, 35th Sunday, *The Methodist Hymnal*, p. 601. Text: Luke 2:39.

IN THIS PERIOD of unparalleled house building it is interesting to compare Jesus' home in Nazareth with the average American home

today. The book, *A Life of Jesus*, by Basil Mathews (out of print), gives a helpful description of the familiar house of Jesus' day.

Compared with the homes of today it was meager and primitive. However, what it lacked in the spectacular it made up in the essential. "The life of Jesus in Nazareth was to show that God's revelation can blossom in the midst of common life and his message be conveyed in experience fulfilling itself in the everyday relationships of the familiar place" (*The Interpreter's Bible*, vol. 8, p. 65).

Jesus had these four things in his home which we need in ours: an insight into the highest; loyalty to the best; love of the least; an ever present trust in God.

These qualities make any home more than commonplace and add significance to every family. They are more precious than gold.

Making a Go of Marriage. May 11, Festival of the Christian Home and Rural Life Sunday: Scripture: Mark 10:1-10. Responsive Reading, "The House of Prayer." First Reading, 24th Sunday, *The Methodist Hymnal*, p. 590. Also see prayer for "Festival of the Christian Home" (*Book of Worship*, p. 181). Text: Mark 10:7.

THIS SUNDAY is a good time to celebrate the successful marriage and happy home. It offers opportunity to say a few sharp words on making a go of marriage and to point up the place of the Church and faith in God in the home. It probably is not true that "marriages

are made in heaven"; but it is quite true that most of those which are made in the fellowship of the church, at summer camps and institutes and upon the campuses of church-related colleges, have the potential to endure and bring abiding happiness.

Making a go of marriage is a matter of making a go of life. Rabbi Brickner has said, "Success in marriage is much more than finding the right person; it is a matter of being the right person." What we marry *for* is not as important as what we marry *with*.

We must learn in marriage to handle the little things. We must learn to overlook the petty annoyances and disagreements which threaten happiness and maintain and renew the little acts and experiences which bring happiness.

Finally, beneath human love in marriage there must be God's love. The church is there ever to bless and uphold the marriage through the forgiveness and love of God.

Prayer: Last Resort or First Resource.
May 18. Scripture: Ps. 139:7-12,
Col. 4:1-4. Text: Hab. 3:17-18.

AS THE FIRST SEASON of Eastertide came to a close, it is reported, "All these [the disciples] with one accord devoted themselves to prayer" (Acts 1:14).

Nothing so marks the current interest in religion as the attention given to prayer. There is little cause at the present to preach on the need

for prayer, but there is need to give Christian insight into the nature and meaning of prayer.

Beginning in the days of the war with the reports of men saved aboard life rafts and escaping from falling planes through the power of prayer and continuing to the present with much talk about prayer as a power which can get us anything we want when we want it, prayer has almost become a form of idolatry. Some months ago a newspaper reporting on a severe drought in New England concluded, "With everything else failing, the state today is turning to prayer for rain."

Habakkuk in the suggested text had an entirely different concept of prayer. As he saw it, prayer was not a last resort but a first resource.

One of the tragedies of our time is that we again and again turn the best things in life into the worst. For example, note what Hollywood does with love. Something of the same is in danger of happening with prayer, as it is now being used.

If we want prayer to do more for people, something must be done for prayer. This sermon can expose prayer not as a magic potion but a discipline of the inner life.

The crucial problem is not rain even in time of drought, for should it rain and the desert blossom like the rose, man still must be redeemed. We must be able to distinguish between "faith in prayer" and "prayer in faith."

My Call to the Ministry



"Prayer made the difference."

FRANKLIN C. HUBBARD, *First Methodist Church, Seneca, Ill.*

IT WASN'T until I was a patient in an army hospital at Naples that I read much of the Bible. Then it was thrust into my hands, and I remember cursing the other patient who gave it to me. But it got hold of me.

After I was discharged, I went to church with some degree of regularity and even talked with the preacher about religion. I was lecturing on peace, and he advised me to get a license to preach so that I could speak from pulpits.

In 1947, when I was 46, I was sent to fill the pulpit in a small Indiana town for "three or four Sundays." The people liked me, and I stayed on.

Now, I had never intended to make the ministry a lifework. I was writing and making five times what the congregation could pay. I had no training for the ministry.

But some of the people there asked me to pray over the matter, and that made a difference. My employers granted me a year's leave of absence. I moved to the town where I had been preaching. I entered the conference course of study.

At the end of a year I told them, "I'm just not cut out for the ministry."

"Why not let the Lord decide?" they replied.

My employer demanded that I return to work. I cannot explain my decision. I said, "You've just lost a good chief clerk, and these people have acquired a mighty poor preacher." The "three or four Sundays" have lengthened into 10 years as a preacher.

By CARL A. APPELQUIST

A Minister and His Insurance

In this matter, a clergyman has a moral obligation to consider protection and savings.

ARE MINISTERS interested in life insurance? They are. A recent survey of 35,000 clergymen shows that above 92 per cent of their savings goes into insurance.

During his working years, the average man probably invests more money in life insurance than in any other possession, with the single exception of his home. And the minister usually does not own the place where he lives.

Four out of five American families make life insurance their major form of thrift. This fact suggests that counsel to the clergymen, and especially young clergymen, is important.

Both the pattern and the amount of a minister's income have special significance in proper insurance

planning. Compared with other professional persons having similar training, the minister earns a small income. The maximum during his middle years is frequently only two to three times larger than his beginning salary; but his income has the advantage of continuing past the usual retirement limit in many instances.

In spite of the many policies being offered today, there are only three basic kinds of insurance. Every contract is one of these three, or a combination or variation.

1. The term policy is simply protection—only for a specific period of time without any savings features. It is similar to a one-year automobile policy. If the insured takes a five-year term contract for \$10,000 and dies during that five-year period, the beneficiary receives \$10,000. If he lives to the end of the period, he has had five years of protection. If he wishes another term contract, he takes out a new policy at a higher cost, because he is five years older and must prove himself

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eligible physically. There are no cash values, and the cost increases for each new term. Usually this insurance is not available beyond the age of 55 or 60.

Because of these facts, term insurance is the cheapest life policy. For an additional premium, a term contract convertible to other forms of permanent policies during the life of the term contract can usually be purchased. Guaranteed renewable plans offering to renew the term policy at the higher age (to a maximum) without proof of insurability by the policy-holder are also available. But because of increasing costs and unavailability at the higher ages, term insurance is recommended only for protection against temporary needs and not for a lifetime plan.

2. The ordinary life policy (sometimes it is called "whole" or "straight" life) is the most popular. It will probably continue so for two reasons: it has the lowest cost of the permanent contracts with no increase in premium because of age, and it is flexible enough to take care of a wide variety of needs and changing circumstances.

With the ordinary life policy you pay as long as you live and you have the protection as long as you live. All these policies terminate at some point—at the age of 100 on the mortality table used most often today.

The flexibility of this policy means that, although it might call

for payment at the age of 100, you may stop payment at 65, or any other age, and take your cash value and dividends in a lump sum or in installments.

Paid-up or extended term insurance without further premium payment are two other non-forfeiture options you may use at any point. In addition, withdrawal of dividends and loans on the cash value are available along the way. Naturally, these benefits increase the longer the policy is in force.

3. Endowment is the third basic type of insurance. Such policies call for premium payment for a specific number of years or to a certain age. Both the ordinary life and the endowment are on a level premium basis; that is, the cost does not increase as the policy holder gets older.

The endowment requires a higher premium than ordinary life because the full cost is paid over a shorter number of years. On a \$10,000 endowment-at-65, the buyer immediately has a \$10,000 protection. If he lives to 65, the policy will be paid in full, and \$10,000 (plus any dividend accumulations) will be due him. He can take the money in a lump sum, choose from a number of installment plans, or leave it with the company for his future use.

With a long and slender income, the minister does well to buy either ordinary life or long-term endowment (endowment-at-65 or at-70), simply because the payment is

lower over a longer period and thus better coincides with his income pattern. Also, the lower cost enables him to purchase more protection for the same expenditure.

An annuity, short-term endowment, or limited payment life policy requires a higher cost over a shorter time and is, therefore, a heavier financial burden. The dividends, if left with the company, will accumulate at compound interest and provide a substantial additional benefit at retirement.

The company suggests that no dividends be taken by the policyholder in their comparatively small annual amounts but be left with them to give important additional help in later years.

There are only two major reasons why a minister buys life insurance. The first is protection—to assure an adequate family income if he is a victim of either physical or financial death, such as permanent disability. Every year about \$35 million are paid to American families as death benefits on policies less than one year old, plus nearly \$5 billion on older policies.

The second reason is savings or investment. In this category are items like the borrowing privileges for any need or emergency, an educational fund for the children, and retirement for the minister and wife. That retirement needs are important is proved by a recent Twentieth Century Fund study of "Economic Needs of Older People." It

shows that 74 per cent of Americans over 65 have either no income at all or less than \$1,000 annually.

Fortunately, it is possible to accomplish both these two major purposes of protection and savings with either an ordinary life or an endowment plan.

HOW MUCH life insurance do I need?" the minister asks. A precise answer for all cannot be given because of variable factors, such as the family's present standard of living, number of children and their ages, widow's needs and occupational abilities, requirements for a home, college funds, and possession of other assets such as social security, pensions, and savings.

This fact, however, should be kept in mind—a \$20,000 policy will give a widow about \$135 monthly for 15 years. Lesser amounts, of course, will give smaller benefits. And no widow ever said her late husband had too much insurance. The answer really involves two more questions, "How much do I want my family to have and how much will I myself need at retirement?"

Here are three suggestions that may prove valuable.

1. Concentrate the insurance on yourself as the income producer. If you die, there will be not only the final illness and burial expense (plus any miscellaneous obligations you have), but also a tremendous

loss of potential income. Only after the family man has adequate protection on himself should he think of insuring his dependents. Then, a modest amount on wife and children is desirable. Incidentally, a father can provide an educational fund for his children with insurance on his own life or directly on the children.

2. Review your program frequently. The best plan is not a static one, because needs are dynamic. Your financial and family situation changes many times during your years in the pastorate, and each time your income increases appreciably or you have another child, you should re-evaluate your protection needs. As you get into the middle years and your children are no longer dependent, your wife's potential survivorship years diminish, and you accumulate other assets; then you may think of reducing your insurance protection.

3. Remember that proper life insurance is a moral obligation. Just as it is your responsibility to provide for your family today, it is also your responsibility to make certain that, if you are not able to support them because of death or disability, their needs will still be met.

Finally, if a minister knows he has made the best plans for protecting his family and giving himself a reasonable retirement income, then he can enjoy a feeling of financial security and devote himself without worry to his work.

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FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and
Film Commission*

NORTH OF THE RIO GRANDE (77-frame, color filmstrip, 33 1/3 rpm recording). Texas and New Mexico are the home of thousands of Latin-Americans who are seeking a better way of life. For years, now, the Board of Missions has recognized the needs of these people and has carried on an intensive program among them.

Here, then, is an up-to-date filmstrip showing the kind of people found in the Spanish-speaking families of the Southwest; the inadequate ministry of the Roman Catholic church to these formerly or nominally Catholic adherents; and the service being rendered by the Latin-American Methodist minister. It is an inspiring story set against stark realities of physical and spiritual needs.

An intermission in the filmstrip provides time for discussion. Additional factual frames describe possible Advance Special projects. Price, \$10; rental \$2.50, Methodist Publishing House.

An earlier film concerning Methodist missions among the Latin-Americans is **THEY TOO NEED CHRIST**, by Family Films of Hollywood. The film was included in *The Way* series of the Methodist Television Ministry. It is 16 mm. sound, black and white film, 40 minutes. Rental, \$11.50.

Youth Centers Are Necessary

By BILL GANDY

Young persons themselves are interested in making the plans for their church activities.

ARE YOUR teen-agers coming to church and Sunday school only because their parents insist on it? Do they seem to lack the interest you would like them to have? A recreation center for youth may be part of the answer to your problem.

At Norwood Methodist Church, Birmingham, Ala., Sunday school attendance increased 55 per cent and membership 35 per cent following the establishment of a youth center. The increase continues, and as this is written the official board is considering adding to a comparatively new educational building.

Surprisingly enough, a youth center is a relatively inexpensive undertaking, if one considers the dividends returned in the form of active and interested teen-agers. If you

Bill Gandy writes out of experience as director of youth activities in First Methodist Church at Fairfield, Ala. Currently he is doing graduate work at Duke University Divinity School.



have a large hall, you already have the start of a center. To outfit this center, you would need several hand games, such as table games—Ping-pong and carom, a record player or "juke box," and a soft drink machine and snack bar.

Converting present facilities is a relatively simple job, if you use the labor of the young people themselves, their parents, and counselors. Besides, such a plan assures more interest and participation. (I know of one church that built an elaborate

y center and outfitted it with everything that a young person could want, but overlooked asking the young people to help with planning and building. Result: the youth were not much interested.)

The cost of the youth center need not be too great, if church members and merchants can be persuaded to donate materials and equipment, and the drink machine and snack bar are used as sources of income. After all the equipment is installed, storage space should be provided for games when not in use.

The room that is selected should be used solely as a center, or easily changed for a Sunday-school class by the use of screens or folding doors. It would be much better if the center is not used as a youth Sunday-school classroom.

If you can start with a specially designed room in a new building, that is best of all. Mrs. Mildred Montgomery, director of Calico Corner, the youth center at the YWCA in Birmingham, Ala., says that a maximum of two doorways should be planned, so that the coming and going of the young people can be easily and unobtrusively checked. She believes that both doors should open directly to the outside, if possible; but, if not, at least one should, to insure quiet in other parts of the church.

Suppose your church has just finished a building program, but did not include plans for a youth center. For a small cost, a youth

"shack" could be built, if the center could not be located somewhere in the existing buildings. This addition could be a large, frame room added to the church plant. It should be built with maximum usage in mind.

After the center is planned, you are faced with the all-important problem of government. It should be run by the youth themselves, with the pastor and a few other responsible adults acting as advisors, not dictators. These adults, preferably married couples, will be at the center whenever it is opened, as hosts and hostesses, not as chaperones or policemen.

Conduct at the center can be kept on a Christian plane by gently and discreetly urging Sunday-school attendance and by providing a Christian atmosphere that will encourage such attendance.

Mrs. Montgomery points out that the prevailing atmosphere will be determined by the attitude of the counselors. Accordingly, these adults should be encouraged to see the great responsibility of their job. There should be a definite understanding that the policy of the center will be decided by the youth themselves with suggestions, not orders, from members of the adult advisory board.

If a complete youth program is to be carried out, and the greatest benefits are to be gained by those who are to be tomorrow's leaders, youth centers are necessary.



Preaching

The context in which we preach

By DANIEL T. NILES

When we call one a "non-Christian," we forget that Christ died for every person everywhere.

(Condensed from John Knox House lecture, 1956, Geneva, Switzerland.)

WE ARE PREACHERS. That is our function as Christians. Our words, indeed our whole lives, are intended to proclaim that God has wrought redemption for man and that men live their lives in the face of God's demand that they respond to his work.

The ministry of Jesus opened with the words: "The time is fulfilled, the kingdom of God is at hand; repent, and believe in the gospel." Those words express also for all time the situation which is created by the preacher. He who is confronted by a preacher is con-

fronted with the necessity of decision. His hour has come. God's sovereignty over him has arrived.

This task of proclaiming, of being preachers, is the task about which the psalmist speaks in Psalm 92. It is a satisfying task: satisfying to give thanks to the Lord for his name by which he has revealed himself to men; satisfying to declare to men his steadfast love for them in the morning and his faithfulness to them by night; and, above all, satisfying to be able to sing for joy because of gladness at the works of the Lord.

God's works and our witness, and the one the context of the other: that is the theme of what I am saying.

First of all, we are preachers because God has made us such. His work with us and upon us and in-

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side us is the context within which our preaching is set. We preach because something is happening and has happened to us.

A witness can be of three kinds. An illustration will make this clear. Suppose there has been a car accident. I can be a witness because I saw the accident.

I can be a witness, too, if I was in the car when the accident took place.

I can also be a witness to the accident if in the accident I was the person injured. I would then in myself be proof that an accident took place.

The context of Christian witnessing is that something has happened to the witness himself. He has been apprehended. He has heard God say, "I have called you by name, you are mine."

When in his letter to the Corinthians Paul says, "For the word of the cross . . . to us who are being saved . . . is the power of God" (1 Cor. 1:18), he is declaring a double truth. The preached word is active in saving the preacher, and the preacher knows it: the preacher also knows that it can save the hearer. Therefore says Paul, "We preach."

True preaching demands that the preacher should always be part of the congregation (he must always also be directing the word to himself); and he must also be part of the evidence that his word is true.

It is not necessary to be able to pinpoint a moment in one's life as

the moment of salvation; but it is essential that a Christian should be able to say, "I am being saved." John Wesley, born into a pious and practicing Christian home, was being saved from the very beginning of his life. When at Oxford he, with his friends who belonged to the Holy Club, found himself under inner compulsion to live the holy life, he was being saved. When as an ordained minister of the Church, he exercised his ministry as a parish priest and as foreign missionary, he was being saved. When in that little church on Aldersgate Street he heard the epistle read and felt his heart strangely warmed, he was being saved. When he felt compelled to disobey the authorities of his church because of what he conceived to be his obedience to God, he was being saved. The whole work is of one piece—God saves.

We too know how true in our own experience it is that God's work of salvation in us began before we were aware of it; that it includes his call to us to live the holy life; that it goes on throughout the course of our daily living; that it elicits glad response from us and sets us aflame with joy when we realize that God's command that we love him is subsequent to his announcement that he loves us; and that God's work of salvation in us brings us at some time to the point of no return.

All of us who are Christians are involved by God in this process of

salvation and, irrespective of where we have arrived in our experience, we are committed to the task of being witnesses.

In speaking, then, about "the context of our preaching," we are speaking of that because of which preaching becomes possible, even bearable. I can preach Christ crucified because that word is the power of God to me who am being saved. The hearer and the preacher stand side by side, otherwise preaching would be a presumption.

THIS ALONGSIDENESS of preacher and hearer because of the nature of the activity of God has also another significance. Even as we cannot preach unless God were working in us, so also we cannot preach with effect unless God were working in our hearers as well. Previous to the preached word is the activity of the Word himself. He said, "I will bring," "I will gather," "I will draw": and we work with him and not just for him.

One day an old man whom I had not known came to me with his elder daughter and requested me to arrange to have his younger daughter instructed for baptism. "Who spoke to her about Christ?" I asked them; and they gave me the name of a young man who, some years before that, had lived in the ashram and had been converted.

Why did that old man come to

me? Because he had known my father and had learned to respect him; and, therefore, thought that he could trust me with looking after the many problems that would arise for his daughter after she became baptized.

That is the way evangelism is done. Every evangelist, when he reaps, finds that practically always he reaps where he has not sown. Somebody else sowed the seed. And where he has sown, somebody else will reap.

The central problem of evangelism is the problem of knowing how and when to harvest. The land we can prepare in season and out of season, the seed we can sow always and everywhere; but the harvest must be given.

When I assumed my new responsibility as principal of Jaffna Central College, I received many letters. The one I treasure most came from a friend who had been a student in college at the same time as I was. After he left college he drifted away from the Christian faith. I had known about it; but, though I met him many times after that, I found no suitable casual opportunity to witness to him about the Christian Gospel. But I prayed for him.

One night we found ourselves sitting next to each other in a crowded railway compartment bound on an all-night journey. After nearly two years of waiting and praying, the hour of witness

had arrived. In the railway train he found God.

The laborer who would harvest must pray that he may discern the hour when he is sent to reap.

Another incident illustrates the reverse of this truth. Many years ago a friend of mine came to see me with a friend of his, a Hindu who was a doctor and whom he had helped to find Jesus. He came to talk with me about arranging for the baptism of this friend later.

They lived in a remote place in Ceylon where there was no settled Christian community or church. The Baptist church had some work there, and a Baptist minister went there periodically. Could the baptism be postponed for a few months so that it could take place at the time that the Baptist minister would come? I advised that that was all right.

Today that doctor is still a Hindu. The baptism never took place. During the months that had to elapse before the date of baptism, his family found ways of bringing pressure upon him and of persuading him not to be baptized. The harvest was lost.

TO GO back to the assertion I made earlier, Jesus is the Evangelist. He brings the soul to its harvest, and we must care sufficiently about people as to be able to discern the hour at which they have arrived in God's work with them. His work

is the context of our total witness.

So far I have spoken about preaching in terms of preacher and hearer; let us now look at this activity in the context of the life of the Church to which it essentially belongs. The Church lives by its mission to the world, and both preacher and hearer belong to the Church's life. The Church is not simply a company of witnesses, it is itself the witnessing community; so that the witness of the individual preacher must find its locus in the witness of the Church as a whole. Indeed, it is to the faith of the Church in Jesus as God and Savior that our witness is borne.

But this truth about the relation of the preacher to the Church, which we see so clearly, we often tend to forget when we think of the hearer. We call people "non-Christians" and forget the full implications of the fact that for them, too, Jesus Christ died.

It is very important to remember this truth in all our evangelistic work because it will save us from treating those who have not yet confessed Jesus to be their personal Savior as people who are outside Jesus. In our evangelistic work we are not seeking to make people become what they are not already. We are seeking simply to tell them what and who they are. The prodigal in the far country is a son away from home. He is no one else; he is nothing less.

Evangelism is prolepsis as well as

proclamation. It holds within it even now a taste of the triumph of the future. Jesus said, "and this gospel of the Kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come." Not that we can determine when the end will be, but that our preaching is set towards the end. Indeed, it is here that the preacher draws sustenance for his faith that his preaching is not in vain.

WE SEE, then, that preaching considered as an activity within the life of the Church is set in the context of the accomplished work of Christ and his continuing ministry. But little is gained in emphasizing this, if it is not also realized that it is precisely this truth which also determines the Church's responsibility to maintain the distinctiveness of its own life in the world. The distinction between the Church and the world is an important distinction to maintain when it is sought to emphasize the nature of this world as a "saved" world.

The characteristic role of the Puritan in the history of the Church has been to discover and emphasize the ways in which in every generation this distinctiveness of the life of the Church should be maintained. It was his concern to spell out what in actual practice it should mean to follow Paul's admonition that a soldier should not get en-

tangled in civilian pursuits. The moralism which attaches to the Puritan tradition is a temptation to which Puritanism is naturally prone; but it is all important that this tradition should exert its full power in the life of the Church, if the Church is to fulfill its task of soldiering in the world.

It is irresponsible, for instance, to think that Christians can find time and money and strength for everything that everybody else does and that, with spare money in spare time with spare strength, they can serve the ends of God's kingdom. The great pearl is bought only by selling small pearls. Where no pearl has been sold, there obedience to the demands of the Kingdom has not begun.

There is also, for our thinking and obedience, a deeper consequence of the truth that the Church must maintain its distinction from the world. That is, believing that it matters and that it matters greatly, whether a person is within the Church as a believer or is outside the Church in his unbelief.

Let me state this point in another way. We often meet in church conferences to discuss the Church's task of evangelism, and always everybody is agreed that the Church must evangelize. But there is little disappointment and less sorrow in anybody's heart at the countless number who remain impervious to the appeal of the Gospel. We believe that it is essential for the Church

to evangelize, but we don't believe that it is essential for people to be evangelized.

The Jerusalem conference of the International Missionary Council declared that, while missions of an earlier time were moved by the thought that people were dying without Christ, modern missions were moved by the thought that people were living without him. Yes, and yet we have got used to the idea of people living without consciously accepting Christ as their Savior; so that our evangelism has tended to become an expression of our sense of duty as Christians rather than an expression of our concern that people must be evangelized.

The early church, believing that the end was not far off, was willing to turn the world upside down; we are concerned, are we not, with arriving at an arrangement of co-existence with the world. We do evangelize, but our evangelism tends to become the evangelism of a settled community and not of a pilgrim people.

Preaching is set in the context of the continuing ministry of Christ in the world as its cross-bearer.

When Jesus went to Gethsemane, he turned to his disciples and asked them to watch with him. They could not carry his cross, that he must do; but they could minister to the cross-bearer. How easily we tend, when faced with a situation where Jesus must suffer, to wash

our hands with a pious resolution and say that we are not responsible for that suffering. By our fixing the blame where it belongs, we seek to escape our responsibility to minister to those who suffer.

"Truly, I say to you, as you did it to one of the least of these my brethren," says Jesus, "you did it to me." The preacher must find a way of holding the hands of those whom the world has treated wrongfully, if he is to preach at all with any sincerity.

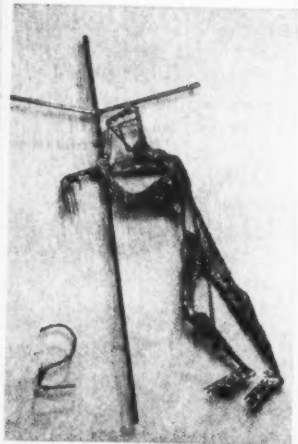
When we read the Beatitudes, they come to us as a challenge because we are not poor; because we are not hungry; because we do not mourn; because we are not persecuted. But suppose we had to announce the Beatitudes to the poor, to the hungry, to the sad, to the persecuted. Then would arise our difficulty. We should find it impossible to say "blessed," until we had also found some way of getting close to those whose blessedness we had to proclaim.

Since our preaching has to be done in companionship with him whose is the cross of life, we have to go with him on his Via Dolorosa. To a few of us it may be given, as it was given to Simon of Cyrene, to carry his cross for him; but to all of us it is given to keep company with him along the way. That is our cross. Christian obedience always demands that we take up our cross and follow him, and the obedience of preaching is no exception.

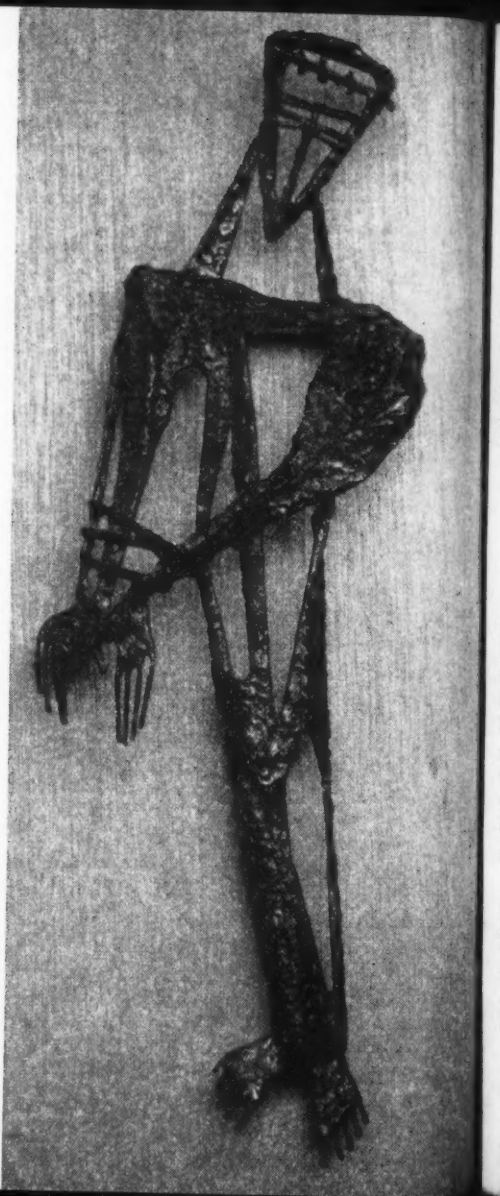
Worship

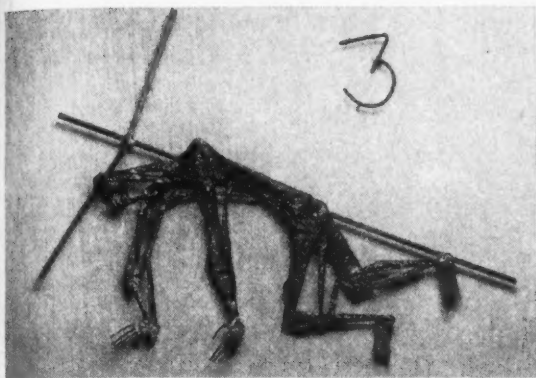
the Stations in Steel

*Jesus standing
before Pilate. . .
(Mk. 15:1-14).*



*Jesus carries his own
cross (John 19:16-17).*





*Jesus falls for
the first time.*

Sculptures by
FRANCES
MOYER

Severe and sad, they tell the story of the Way of the Cross

By E. W. J. SCHMITT

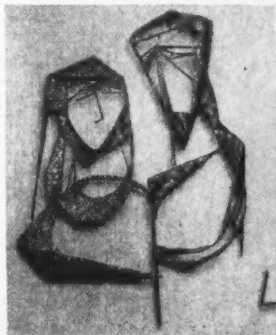
THE sculptress was working in an aircraft factory when I located her, earning the money to pay for a recent illness. Her sculptures—in black, stark, welded steel—were boxed and stored in a small art studio. She had never thought of them as being appropriate for a church, especially a Protestant church. They are modern, impressionistic, unforgettable.

We did, and we hung them in the sanctuary as I preached seven Lenten sermons. They were entitled "Under Arrest," "Women of the Way," "The Heavy Burden," "Bearing the Burdens of Others," "Public Display," "The Meaning of

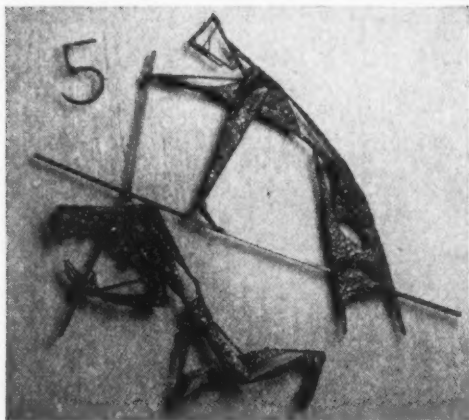
the Cross," and "It Really Happened." The relationships of the titles to the 14 traditional stations of the cross are apparent.

The response to the series was the best in my present pastorate.

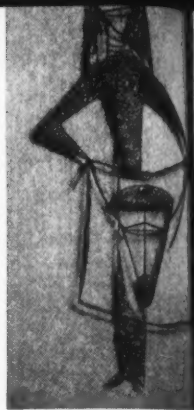
*Jesus meets
his mother.*



E. W. J. Schmitt is pastor of Montclair Methodist Church, Oakland, Calif., "the church that dares."

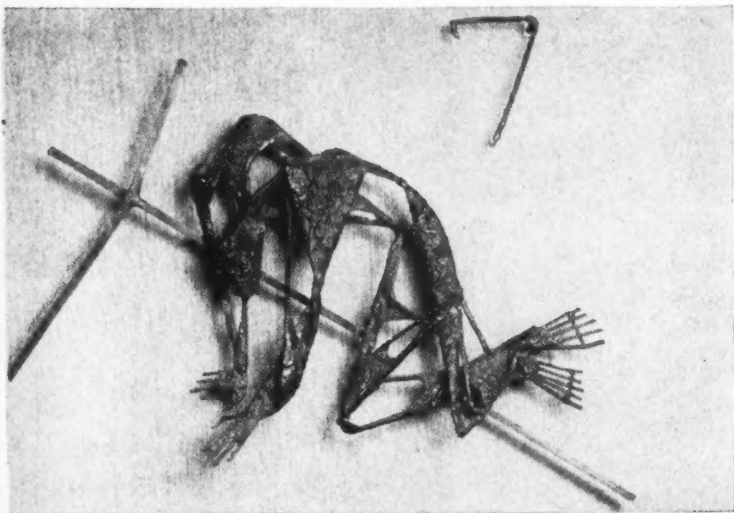


Simon of Cyrene carries the cross (Matt. 27:32).



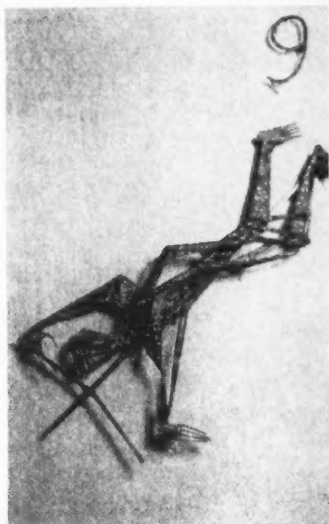
Jesus wipes his face with a woman's veil.

Jesus falls the second time.





*Jesus is admonishing
the weeping women to
watch (Luke 23:27-28).*



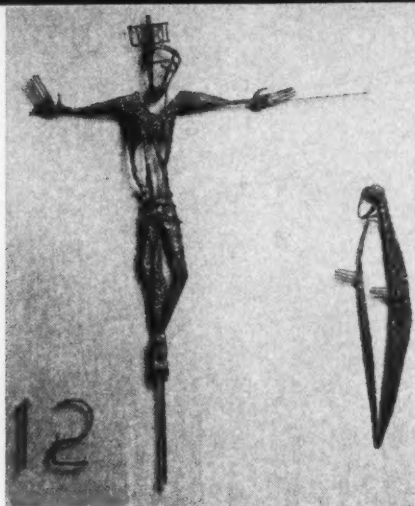
Jesus falls the third time.



*Jesus is stripped of his
garments (Matt. 27:27-31).*

*Jesus is nailed
upon the cross
(Luke 23:33-34).*

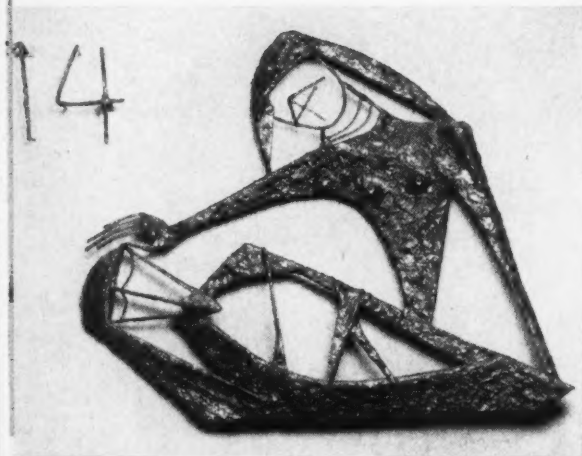




*Jesus' body being taken
down from the cross
and placed in Mary's
arms (John 19:25-27).*



*Jesus is raised on the cross
and dies (Luke 23:44-46).*



*The body of Jesus is
put in the sepulchre
(Matt. 27:57-60).*

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Why I Became a Methodist



By HILDA LEE DAIL

Do we wish Methodism had the vitality of Pentecostal sects?
If this were the price, would we be willing to pay?

A GROUP of world Methodist leaders was discussing the growing significance of numerous pentecostal and holiness sects, not only on the American scene but also in their diligent missionary thrusts around the world. The group seemed to have a nostalgic attitude toward these sects, thinking of them as possessing a dynamic vitality long since lost by Methodists.

A member of the group, I listened closely to the discussion, realizing that I was probably the only one present who had known one of these sects from the inside. And believe me, it makes a lot of difference whether you admire from a distance some of the virtues of a sect or have been stifled with its dogma and

pushed against the wall by its legalism.

I cannot say with most Methodists that my name is on its church roll because I was Methodist born. For me the journey into the reality of a meaningful religious experience was not by the main highway of gradual growth in a fellowship known all my life. I was reared in one of the "fringe sects."

My father for over 30 years was business manager for a church publishing house, and for five years I was a writer of their Sunday school curriculum materials. My grandparents became converts to this faith in rural North Carolina about 50 years ago, when a Pentecostal revival was spreading over that section. That made me a third generation holiness Christian—a fact that had been proudly referred to in public.

Growing up in the little town

Mrs. Dail, wife of a Methodist minister, is associate secretary in the department of foreign fields, Woman's Division of Christian Service.

that is the headquarters of this church, I knew its leaders intimately. As a child I helped my mother fry chicken for all varieties of preachers—camp meeting evangelists, bishops, and missionaries. Their powerful oratorical “performances” moved me deeply, and I always responded to the altar call as one of the penitent sinners. Sermons on hellfire and damnation created the “fear of the Lord” within me.

Some nights I lay awake, afraid to sleep, for the preacher had described so graphically the taking of one man in a bed while the other was left that I was afraid my little sister, with whom I slept and whom I considered not quite as sinful as I was, would be whisked away while I would be consigned to everlasting torture.

At Sunday school I always learned the golden texts, reciting them at the end of the quarter and receiving a prize for my “smartness.” I was 12 when I joined the church, but had experienced many emotional sprees before then. When I heard strong sermons on sanctification and was told that God would kill the “old man” in me and that I could live “above sin,” I prayed earnestly for this liberation.

I listened to hundreds of testimonies in the midweek prayer meetings, but knew beforehand what most of them would say; for they always praised God for saving and sanctifying *them*, baptizing *them* with the Holy Spirit, divinely

healing *them*. There was no thought of others.

Even though I tried desperately to be one of this company, I was not always completely successful. At one prayer meeting I recall that I was publicly rebuked (I was a sophomore in college at the time) for rolling my eyes at the boys and was held up as an example of wildness of the younger generation.

However, it was not until I left home to enter my junior year at college that I began to question seriously the dogma that had been stuffed down me. By then I had outwardly conformed to the rigid pattern of conduct. I was a good student at school, attended all the church services, taught a Sunday school class—even helped in a mission school on Sunday afternoons.

IN MY pilgrimage, from this false world into one that has become increasingly real, I saw the difference between the experiences professed by these people (witnessed as one of them) and the evidences of God's grace in everyday lives.

The state of sinlessness and perfection claimed and the indwelling of the Holy Spirit exhibited by “speaking with other tongues” gradually came to sound like “sounding brass and tinkling cymbals,” when I found so little love among many of the groups.

The feeling of spiritual superiority and the pharisaical attitude

toward anyone who deviated a pinpoint from the dogma began to stifle me. So much of their energy is spent in fighting minor matters (like make-up for women) that they do not have vitality for waging a war on the real moral issues of the day. For them, the world is so sinful and hopeless that they must withdraw, praying for the early coming of the Lord to deliver them.

There is no place among them for a questioning mind. I expect the Lord, too. In fact, I expect him everyday of my life. When my husband and I decided in 1943 that he would enter a Methodist seminary, a member of his family declared that it was not God's will for him to be further educated. I replied firmly, "If truth cannot stand knowledge, it is not truth."

Many times I have turned to the promise, "You will know the truth, and the truth will make you free" (John 8:32). There can be no satisfying religious experience without freedom of spirit to discover truth in one's own way. Vainly I had tried to commit myself to God, but did not feel his releasing power simply because I was trying to give him a falsely understood self.

Gradually I came to realize that not only was the image of self distorted, but the whole structure of religious belief I had known was built on a false premise. For human nature is too profoundly complicated and religious experience too varied to yield to a rigid formula

of being "saved, sanctified, and baptized with the Holy Spirit."

Even though there is often the evidence of the presence of God in the midst of even self-righteous people, it is exceedingly difficult to discern their reality enmeshed in all the overdressing of dogma and emotionalism. Only a desperate struggle enabled me to delve within my own heart to rescue the faintly pulsating "life" that had almost been killed.

The evident growth of the sects would seem to indicate that they have something more vital to offer than Methodism has. I doubt it. Their appeal is to those who seek an authoritative haven, not those who want to stand on their own integrity and work out their own salvation. The sects' knowledge of the Bible is to be commended. I hope we can learn from them, at that point, but with a creative approach.

In the Methodist Church I have found a spiritual vitality that is as lively and throbbing as *any* sect possesses. We need not look to other groups with the feeling that they have found what we have lost. It is we who are making the frontiers.

We can seek to go on to perfection without claiming to be above temptation. We can experience the wholeness of mind and body without making a fetish of divine healing. We can become channels through which God brings his Kingdom on earth without using the hope of the coming of Christ as an escape from responsibilities.

COUNSELOR *at Work*

**Mrs. W asks a lot of favors while she is sick.
Should the pastor help administer her affairs?**

MRS. W is an elderly member of our local church. She moved into the community about six months ago and lives in a rambling old home one block from our church building. Her husband is feeble, but manages to go to work each day for "12 or 14 hours," according to Mrs. W. I have seen him go back and forth to the train a number of times.

Mrs. W has been in poor health since I have known her. She has an arthritic condition which makes it hard for her to go anywhere. She is talkative and demanding. Before going to the hospital, she used to phone my office and make little requests. One week she called four times to make arrangements for the girl scouts to deliver a box of cookies.

I went to see Mrs. W, when I heard she was in the hospital. On my first visit, she stated that her husband had left home eight weeks before and had not returned. Now that she was in the hospital, she thought that he might have sneaked

home. She wanted me to go to the house and see if her husband was there and then report back.

She didn't care whether he ever came to see her. Mr. and Mrs. W were married less than a year ago following the deaths of their original mates.

On my first visit to the hospital, Mrs. W asked me to break a window in her house, then bring her a box of money which was hidden in a closet. Mrs. W was afraid that someone might go into the house before she was released from the hospital. She has wanted me to make phone calls, write letters, put out some snapdragon seed, and various other jobs.

When I entered the hospital for the following interview, I found Mrs. W sitting in bed. Her hair was well kept, and she wore a freshly pressed bed jacket. She seemed to be in a good mood and was apparently responding well to treatment.

This interview followed:

Pastor. Hello, Mrs. W.

Mrs. W. Mr. T. Oh, I am so glad

to see you (*with a broad smile*).

Pastor. How are things going?

Mrs. W. Oh, okay, I guess, except for my house. I guess they are not what I thought they were. You can't take their word for anything. They said they would be out by now, but I hear they are still living upstairs in the apartment. I give them just until next Sunday to come clean about it.

Pastor. You are rather angry at them?

Mrs. W. Yes, they have had their chance. They didn't come Sunday and then didn't come Wednesday. If they come Sunday, we will get this thing out on the table.

Pastor. You would like to know how you stand?

Mrs. W. They think that if they wait long enough, I'll die. Well, they're wrong. I'm not near death—not near it! My mind is clear and is getting clearer. I don't have to take that from them. They only rent for \$85 a month. What do they expect me to do? Just let them live on there for nothing I guess. Well, I'll show them. I know somebody who works for X company. He lives near the church. He has five kids. Well, if someone would go see him and tell him I want him to move in, he'll do it, I'm sure. There is nothing I would like better than to have someone in the house.

Pastor. You are really concerned about that house of yours, aren't you, Mrs. W?

Mrs. W. Yes, I am. You see, if anything happened out there, I would be done for. It is all I have to go on. Everything I have is wrapped up in that place—my money, my income, my home—everything. And the insurance would not be any good if the house burns with no one in it.

Pastor. You would really be lost if anything happened to the place?

Mrs. W. Yes, and I really love the neighborhood. I really love my little home. It is comfortable and nice. I think it is a grand home, don't you? I wonder, do you suppose you could look after it for a week or so? Every other day, or maybe two or three days, you could look in on it? Kinda watch it, drive by and see if it's okay. I'll feel more easy if I know it is all right.

Pastor. Knowing that I am near the house would be comforting to you?

Mrs. W. When you are well you can do all kinds of things for the sick. There are a lot of loose ends which someone can pick up for a sick person, aren't there? (*long pause*) Do you think I am asking too much from strangers and friends? (*Waits for my answer.*)

Pastor. Do you think so, Mrs. W?

Mrs. W. Well, I'm not sure. I ask a lot; but no more than I would do for them, if the shoe were on the other foot. I would help them out all that I could.

Pastor. You don't feel that you

are asking more than you would be willing to do yourself, is that it?

Mrs. W. Certainly, after all, that is what friends are for—to help each other. Some of them are like black sheep though. They are like sheep and billy goats in the Bible.

Pastor. Some people have let you down now that you are ill?

Mrs. W. Yes, they are after my money (*speaking very softly*). But they don't know that I don't have any money. All I have is what is in the house (*pause*) but I can rent that out and will be able to get along.

Pastor. You are trying hard to keep your house as a place to live and as a source of income.

Mrs. W. That is about all that a widow can do. She must keep alive even if no one wants her any more.

Pastor. This makes life really lonely.

Mrs. W. I am lonely, but I have lots to be thankful for. And maybe in the showdown my friends will come through for me. Or maybe my husband will come back or something. We will take care of that when it happens. But for now I guess all I have to do is get well enough to get out of here. Isn't that right?

Pastor. That is a pretty good place to start, isn't it?

Mrs. W. And I'm coming along nicely. See, I can move my fingers some and this leg this way. It will be okay, I guess.

Pastor. Well, Mrs. W, it has been

nice talking with you. I had better go along now.

Mrs. W. Yes? Okay. But come back and see me Monday will you?

Pastor. I will come if I can. Good-bye.

PASTOR'S COMMENT

In this case are many of the typical problems of old age and hospitalization. She has no family to visit her and receives very little comfort from friends. Unless the crippling effects of her stroke diminish considerably, she will have to spend the rest of her life in the

Report Your Calls

Ministers are invited to submit reports of pastoral interviews for analysis and evaluation to Editor, THE NEW CHRISTIAN ADVOCATE, 740 Rush St., Chicago 11, Ill. All real names and material that might tend to identify the case should be changed before submitting manuscripts.

In preparing manuscripts, it is requested that you indicate the type of call you consider this to be; give a brief description of the person counseled and your knowledge of that person before the interview; give, as you remember it, a verbatim report of the call in the form of dialogue; and raise questions and indicate points in this call where you need help.—Eds.

hospital or a rest home. She is lonely and desperately in need of friendship.

It seems to me that this case raises the following questions: What is the role of the pastor? Certainly he can't break into houses! But what responsibility should he feel toward these many requests? Should he mow the lawn himself?

I have tried to understand her feelings and to help her to look at them. She knows that I will continue visiting her, but that I cannot run all the errands. Actually, I am not sure that she expects me to do so. At least, she never asks, "Did you really plant my snapdragons?" Therefore, I feel that many of her requests are symptomatic of something else. But her lawn *does* need mowing.

CONSULTANTS' COMMENTS

THIS is one of those calls that sends the pastor away discouraged. The pastor is so discouraged that he does not offer to pray at the end of the call, which I consider to be a serious oversight.

Only a minister's devotion to the task and his dedication to his God and Christ keeps him making calls such as this one; for such a conversation contributes nothing to his spirit and takes much from him, which is not to imply that that is why we make pastoral calls, but it is one of the major reasons.

This woman appears to be "much put upon"; one hesitates to

say that she is definitely paranoid, although her constant reference to "they" leads one to suspect that she is. As the caller does not follow up this reference nor clarify it for us in his summary, we assume that this had to do with an understanding between them; that is, he knew who she meant when she said "they," otherwise he would have asked her.

If her present illness will necessitate nursing home care as the pastor suggests, a social worker should be called in to help her make plans and handle this side of her need. In many communities no medical social worker is available, then the minister may perform this function, although it is time consuming and he often feels incompetent in such a role.

If this woman has paranoid tendencies, a psychiatric consultation is indicated. But ask yourself the question, what could a psychiatrist do for this woman? The answer is, practically nothing except determine if she is capable of functioning outside a mental hospital. I would feel that there is little here to indicate that she is that sick. Further, there is little or no money to pay for such consultation.

Could not a layman or laywoman help this woman as much as the pastor? Probably so, but how many laymen would tolerate this woman's tediousness? She is lonely, but she has little to offer a relationship, therefore one would hesitate asking

a layman to see her. Only as pastors of God can we bring ourselves to give time to her.

The caller's use of the so-called "reflective method" shows how monotonous and rejecting his responses are. This is not pastoral consultation but interview resistance on his part. The pastor is trying to stay out of her way, and yet he worries about his role. The pastor's role is to help people—if he does this by mowing a lawn or by saying a prayer, so be it.

The isolation of such a person as Mrs. W strikes us with telling impact. We agree with the pastor that her problem is typical of many elderly people who do look to the church to help them, not only to break through their isolation but to help them administer their affairs, a task that the pastor is ill prepared to do even if he had the time.

Here the local church should have what may be thought of as a pastor's consultation committee: you may call it what you will. This committee of laymen of experience and wisdom may be called upon by the pastor to help people such as Mrs. W, sharing their experience in administering her affairs.

The best members for such a committee are retired business and professional people themselves who have time that can be used in behalf of others. This is different from a committee whose task it is to assist the minister in his pastoral calling duties.

—RUSSELL L. DICKS, *professor of pastoral care, Duke Divinity School, and director of clinical pastoral education, Duke Hospital, Durham, N.C.*

THE BEST I can judge, the minister has been a faithful pastor to Mrs. W. He has visited her regularly and helped her meet the different and difficult situations she has encountered.

While she has not come to him as one acknowledging emotional needs, he has let her "talk out" her feelings and given her understanding and affection. She has shown improvement. She has dropped much of her pretending of dream-world existence and some of her antagonism. She feels confident in his presence and receives much help from his visits.

But what about the future? Can the minister afford to give Mrs. W as much time as she needs? In doing so will he have to neglect other responsibilities and the needs of others? Can he minister adequately to her and be fair to his church?

These questions every minister will have to answer for himself in light of what he feels are the important and significant tasks of the ministry. Somehow he must avoid: ministering only to those who demand his services; doing what brings him the most satisfaction; and laboring in a narrow restricted area, neglecting his own needs for

study and growth and broader interests of church and community.

If a minister has several situations like this, where the need is for someone to show understanding and affection, he might consider enlisting the help of a small group of his members to supplement and extend the help he is asked to give.

Selecting and training members of such a group and supervising their work, he would want to make sure they were mature individuals, not taking out their own needs on the person they were supposed to help.

This would seem at first to take more of the minister's time than it would to do the work himself. But after the group discovers its purpose, the members would do much to help each other. Meeting in a group with the minister, they could talk over their experiences, evaluate their work, learn techniques, discover and correct mistakes. They would also discover some of their own needs and, under the guidance of a wise minister, find how to meet them in a mature manner.

This might work toward the solution of the increasing problem of older people. A person who doesn't feel loved or needed is apt to become contentious and cantankerous. With physical difficulties on the increase, creative activities restricted, the feeling of being needed or loved on the wane, an older person is on dangerous footing. He needs special attention. A small

group of people, living close to an alert, wise, warm-hearted minister, should find their own life more meaningful and be able to minister to others by sharing their faith.

This approach would also help meet the danger of the church's losing the personal individual touch. We ought to be close enough to each other, as members of the body of Christ, to help each other in need.

The minister might discover the leadership of such a group a challenging experience, rather than one more responsibility to meet. It ought to be looked upon as an opportunity to interpret his understanding of God's love and the meaning of the church in an intimate manner to a small group of concerned people. He would also have a few individuals to help interpret his deep purposes to the larger congregation.

Mrs. W need not know the minister had asked the person to come visit her. She would surely feel flattered that someone else took the trouble to come. Whatever her feelings at first, a helpful relation would develop, if the visitor were guided over a period of weeks by the group and the minister. The minister would have help in meeting Mrs. W's needs. The members of the group would discover new avenues of service and higher levels of satisfaction. The lawn might even get mowed.

—JACK ANDERSON, *Southside Methodist Church, Jacksonville, Fla.*

"IT IS FINISHED"

By EUGENE S. TANNER



Religious News Service Photo

*"Crucifixion" by de Zurbaran
from a Spanish chapel, 1627.*

A study of John 19:30

THE GOSPEL of John reports that the last cry of Jesus from the cross was, "It is finished." What did this cry mean?

A student who was taking her first college course in Bible, answered, "Jesus had worked all his life for the good of the people, and now they wouldn't give him a drink. This was the last straw."

When I asked 250 students the same question, some 50 gave answers like this one. Three even went so far as to declare that Jesus really meant, "I am done for." About 200 students recognized, to some degree at least, that he uttered from the cross a cry of triumphant accomplishment.

Older people are equally confused. Actually, "finished" is an extremely ambiguous word. When the student comes to the end of his fourth year in college, he may be "finished" in the sense that he has achieved an education, or he may be "finished" in the sense that he is a failure. A cabinet "finished" by a skilled craftsman is a work of art,

Eugene S. Tanner is professor of religion at the College of Wooster.

NEW CHRISTIAN ADVOCATE

while a cabinet "finished" by a rambunctious boy is something else.

The Greek verb which lies back of "finished" is a form of *telein*. It is used several times in the New Testament, particularly in the 20th chapter of Revelation, with the meaning "to end or terminate." However, *telein* in most contexts of ancient Greek literature as well as in the New Testament is pregnant with purpose.

This is particularly true of the word in John's Gospel. The perfect form *tetelestai* in the context of that Gospel means "the goal of my life is achieved." In the broader context of the Four Gospels, and in fuller paraphrase, it means "the goal of my life is achieved in that I have made whole the revelation of God which was only partial in the law, the prophets, and the writings."

The noun which corresponds to the Greek verb is *telos*. Its primary meaning "goal" is familiar to us from our use of "teleological." Kierkegaard argued that there was a teleological suspension of the ethical in Abraham's willingness to sacrifice Isaac. His point was that, above and beyond man's best ethical formulations, there is a goal or purpose which is discovered on occasion through direct encounters with God.

"It is finished" does not convey the rich overtones of meaning of the Greek root to the 20th-century American reader.

I recognize that it is audacious to

criticize adversely this translation which is based on solid Anglo-Protestant tradition. "It is finished" (we ignore varieties of spelling) was the rendering in Tyndale, Coverdale, Matthew, the Great Bible, Geneva, Bishops', the King James, English Revised, American Standard, and Revised Standard versions.

"It is finished" is also found in these translations: Centenary, Weymouth, Ferrar Fenton, Moffatt, Goodspeed, Berkeley, Phillips, and Williams. "All is finished" is the slight innovation of the *Twentieth Century New Testament*.

We are on the point of convincing ourselves that "It is finished" is an example of translation which is beyond dispute. However, language does not hold back in its ever-shifting meanings in order to honor even the most venerable of our traditions. Amos, Jesus, and Paul communicated powerfully by using the Hebrew, Aramaic, and Greek which were current in their day. Jesus was steeped in the tradition of his people; yet always expressed himself in lively, unconventional language. As his followers we are under sacred obligation to abandon traditions when they begin to obscure the meaning of any part of the Gospel.

It is instructive to examine what the commentators write on the use of *tetelestai* in John 19:30. I have consulted some 15 and find almost unanimous agreement that the Greek verb expresses purpose or

goal. In other languages the emphasis of the commentators is most often incorporated in the translation itself by the use of some expression which is far less than ambiguous than "finished."

THE VULGATE has strongly influenced both Protestant and Roman Catholic translations in the Romance languages. My Romanian, Spanish, Portuguese, and French Bibles translate the Vulgate's *Consummatum est* as "It is consummated." My Roman Catholic Italian New Testament is a curious exception. Its reading is *Tutto è finito*. In the Italian film, *La Strada*, the wandering actor declares that, when a man loses his sight, *la vita è finita*, "life is at an end." The last line of *I Pagliacci* is *La commedia è finita*, "the comedy is ended." *Finito*, though the cognate of our English "finished," has a much more definite idea of termination and is totally inadequate.

In the continental Lutheran tradition the translation of *tetelestai* makes it clear to every reader of the Bible that the cry of Jesus was one of triumph. *Es ist vollbracht* was Luther's own excellent translation, which set the pattern for the Dutch *Het is volbracht*, the Danish *Det er fuldbragt*, the Norwegian *Det er fullbragt*, and the Swedish *Det är fullbordat*. These renderings in paraphrase mean "the goal of my life is achieved."

The Slavic tradition is represented by Czech, Polish, Ukranian, Croatian, Bulgarian, and Russian Bibles. In all of these the Greek verb is translated by words which emphasize goal or purpose. In the Russian New Testament published by the American Bible Society, as well as in the Bible published in 1956 by the Patriarchate of Moscow, the word is *sovershilos*. The infinitive form of this Russian verb means "to accomplish, to perform, to effect, to achieve." A Russian-speaking friend told me that a news account quoted one of the climbers who conquered Everest as saying *sovershilos*, "my goal is accomplished."

Another tradition is that of the English Roman Catholic translators. The Rheims New Testament of 1582 had, "It is consummate." This now appears as "It is consummated!" in the confraternity. Father Spencer translated, "It is accomplished!" while Father Knox used, "It is achieved."

The Jehovah Witnesses' New World Translation of the Christian Greek Scriptures reads, "It has been accomplished!" If the unfortunate "has been" is left out of account, there is agreement with two Roman Catholic translations in the use of the exclamation point and with another in the use of "accomplished." Continental Lutherans, Russian Orthodox, English, and American Roman Catholics, and Jehovah Witnesses among others stand shoulder

to shoulder in their translation of the Greek verb. I cast my lot with these strange bedfellows.

"It is consummated!" "It is accomplished!" "It is achieved" "It has been accomplished!" are less majestic but in my judgment more accurate renderings of the Greek verb than "It is finished." Yet we sense that these renderings are too literal and prosaic. Nor will many of us be satisfied with "All is done" of the Basic English, or "The task is done" of Rieu.

I am convinced that the English-

speaking world needs a better translation of this triumphant cry of Jesus which contains the very heart of the Gospel. I believe this translation must be in the nature of a paraphrase. I suggest, "My purpose is accomplished!"

But let us face it. No translation or paraphrase will speak to us with the majesty of *tetelestai* until we, like the Ephesian Christian who wrote it, have walked far with the One who accomplished the goal of revealing in his own person the nature of God.

THE MARKS OF A METHODIST

A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him: one who loves the Lord his God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His one desire, and the one desire of his life, is not to do his will, but the will of Him that sent him. He keeps all God's commandments, from the least to the greatest.

He follows not the customs of the world, for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon earth; nor can he adorn himself with gold and costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor any more than he can tell a lie. He cannot utter unkind or evil words. No corrupt communication ever comes out of his mouth. He does good unto all men; unto neighbors, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men.

—John Wesley

Getting Publicity at Low Cost

By CHARLES F. PATRICK

SUPPOSE your church is sponsoring a special affair and it is important for you to have a large attendance from the community. If your promotion funds are limited, but you wish to take advantage of the radio and television stations and the local newspapers, how can you use these media that depend for their income on paid sponsors?

First, you have to provide news, and not simply direct-mail announcements that lack general interest.

Suppose that a young people's group plans a special gathering to encourage others to join in their work. They may have engaged a singer or lecturer. This special attraction is the news you will play up in your announcement for the press.

Even though it takes a few minutes longer, the news releases should be individually typed, not mimeographed, and mailed to the editors accompanied by a short note requesting release on a specific date. Of course, the letter will be signed

by someone in authority, and an address and phone number included.

Later, take a few minutes to thank each editor and broadcaster. Such thankfulness will pay in the future.

If the event—say a drive for funds that includes canvassing the community—runs over a period of time, progress reports become news and will be considered as such periodically. A three months' drive, for example, would probably merit a report furnished every three weeks. Such periodic reminders will prove tremendously helpful in maintaining public interest.

Strangely enough, a tremendous amount of publicity fails for the simple reason that it does not give the information needed to provide a complete story. Newsmen insist on having dates and places, not only because they are important to those giving the affair but also because the reader cannot respond unless he knows. So, before giving out a news release check to make sure you have told everything.

He had to drive nearly 300 miles so that "these other Methodists" might enjoy a worship service.

All one body, we . . .

By CLAIR M. COOK

DRIVING downhill from a main intersection in Martins Ferry, Ohio, coal-country town across from Wheeling, W.Va., I wondered what the morning service would be like. I parked my car on the other side of the railroad tracks. On the corner was a man who guessed my role as the new "temporary pastor," introduced himself, and led the way to our place of worship. It was a drab and dingy upstairs hall in an old building.

A few rows of chairs were facing a small pulpit that was barren of the usual Bible. The piano was a battered one, and near its scarred legs was a pile of hymnals without covers. They all dated back to the era before the "new" Methodist hymnal of more than 20 years ago. There was no altar rail, no stained glass, no choir, and the total attendance that morning was 13 persons. Nevertheless, the people meeting

there, with pictures of Abraham Lincoln and Booker T. Washington looking down from the walls, were a worshipping congregation of Methodists.

At the same hour, another group of Methodists was at worship only a few blocks away. Their large brick church on the hill, vine-clad, has the usual appurtenances of an 800-member parish—a social hall, kitchen, classrooms, pipe organ, a property valued in the conference minutes at more than a quarter of a million dollars. Yet, with such a Methodist church so near, it had been necessary for me to drive nearly 300 miles so that these other Methodists from across the tracks, whose little church had burned down some months earlier, might have services at all. Why?

The answer to that question is simple—Methodist segregation. For the church on the hill has no Negro members, and the church in the upstairs hall over a Negro restaurant has no white members. As an Ohio

Clair M. Cook is the executive director of the Religion and Labor Foundation, Columbus, Ohio.

Area Study report to the two white conferences of the state said in the section on race relations, "The 48 Negro Methodist churches in Ohio are segregated. . . ."

That afternoon I drove 25 winding up-and-down-hill miles to Cadiz, Ohio, the second church in this charge, where Negro Methodists are even closer geographically to the worship place of 750 white brethren. Three elderly people were my congregation; the next week showed a one-third gain when four arrived.

Again, as at Martins Ferry, I was reminded of "out-appointments" I had served in Vermont and New Hampshire. These were the same kind of devoted Christians, faithful to a tiny struggling church.

To see the courage, patience, and persistence of such people is to find a lesson in the depths of Christian devotion. Although they were close to the bottom of the economic pile, with elderly people, a couple of children, and one crippled woman in the group, their offerings regularly averaged at least a dollar a person.

Nor is sacrificial love confined to the pew. The devotion of many of the Negro pastors is demonstrated often far beyond that required of most white ministers.

For seven years, Martins Ferry was served by a faithful supply pastor who spent his weekdays in an Akron rubber factory then drove 110 miles each way to serve the

church. Now a Wilberforce senior is driving more than 150 miles and back to minister to the two churches on this charge.

AS I THINK of these people to whom I preached for a month, I am haunted by the picture of the stately "white" churches. I recall the fact that the Central Jurisdiction lost 6,814 members in 1956. In Ohio, where the Negro population increased by 51 per cent in the 1940-50 decade, membership increase in its Negro Methodist churches has been far from proportionate. Dr. Clarence H. LaRue's study, to which reference has already been made, reported that, "We are left to conclude that, because of their segregation, the Negro churches of Ohio are denied the motive power and dynamic programming of Ohio Methodism in general."

Of course, the same may well be said of other Central Jurisdiction situations. In the church, as elsewhere, "separate but equal" often thwarts equality by the very fact of separateness.

There have been some notable instances of Negro Methodist ministers being appointed to serve white congregations as conference members in New England, California, and Minnesota. In only one case is a white minister under appointment as a Negro conference member—a former missionary who is a teacher in a Negro college. So it was a dis-

tinently different experience for me to attend the district meeting at Oberlin, presided over by Rev. Clarence T. R. Nelson of Columbus, to render reports as pastor.

"What do you say to them?" some white colleagues have asked. "How do you preach to a Negro congregation?" And those are questions that may be increasingly pertinent in the years ahead.

"Just forget color, and preach as you would to any similar white congregation," must be the answer. I mean by "similar" a white congregation of workers, not of professionals, college graduates, or students. The sermons I used here were adaptations of some preached in rural or working-class churches when I was in the pastorate—without theological technicalities or philosophical abstractions, but with emphasis on living problems common to us all, with plenty of illustration, simple and direct.

If you, as a white minister, are asked to preach in a Negro church, you may be tempted to use the occasion to parade your "liberal" views on race. Don't do it. No matter how well you succeed, you will be segregating yourself, a white minister self-consciously speaking to a Negro congregation, and neither you nor they can forget it.

Such preaching will put you in a somewhat patronizing, even pharisaical position. Yet, there may be exceptions, particularly if you are well acquainted with the group al-

ready and are thoroughly accepted.

By the time we had been together three Sundays, there at Martins Ferry, I used a sermon on "The Boy With Green Hair." As I told the congregation, the sermon had been preached on Race Relations Sunday years ago in my own parish. I thought they might be interested to know what some of us were telling our own people on such a theme. From that standpoint, it was something different and, I found from the comments helpful and appreciated.

But to take a usual theme, to treat it and your congregation without regard to race but only to Christianity—that, done genuinely, will do more for Christian brotherhood than any sermon on race. Sincerity, the family, forgiveness, whatever the topic you choose, your preaching must carry the day, not your racial outlook except as it filters through in your genuine Christian conviction. To me, it was the ultimate tribute when on my last supply Sunday one member asked if I couldn't stay on as their regular pastor.

Some day—maybe sooner than we can think—the Methodists of Cadiz and of Martins Ferry and of many another church will be able to stand together, as they do in Hennepin Avenue, Minneapolis, and St. James, Chicago, and a growing number of others, to sing as with one voice, and one heart, "All one body we."

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BOOKS

OF INTEREST TO PASTORS

Understanding Grief, by Edgar N. Jackson. Abingdon Press, 255 pp., \$3.50.

Reviewer: JAMES EDWARD DOTY, director of pastoral care and counseling, Indiana Area of The Methodist Church, Indianapolis, Ind.

This book by Edgar N. Jackson, pastor of Mamaroneck, N.Y., Methodist Church, is one needed by clergymen far too long. He writes succinctly and understandingly of the dynamics of grief. It is immediately stated that the author is dealing with materials gleaned through his pastoral responsibilities and his relationship with the New Rochelle Guidance Clinic, which he serves as president.

He draws heavily upon case material which helpfully illustrates the various types of grief reactions. Although he states that anonymity has been preserved through the modification of unimportant details, one wonders if members of his present and former parishes would not be able to identify certain cases. This is a minor point, however, since the book is written in a clinical context and not for popular consumption.

Pastors are placed in Jackson's debt; for he has carefully scrutinized psychiatric literature in the field of grief and has synthesized his findings well. Dr. Erich Lindemann, whose exhaus-

tive studies in grief following Boston's disastrous Cocoanut Grove fire are among the most noteworthy in psychiatric journals, is quoted often. Over a period of several years Lindemann's psychiatric staff has followed up scores of families where relatives perished in the holocaust. Jackson rightly looks to Lindemann as a specialist in grief responses.

The author, after defining grief in his opening chapter, analyzes the dynamics of grief and does a factual historical presentation of its roots and development.

Three chapters, which chart the psychological relationship that grief has with identification substitution, and guilt, are written to show what may happen to the injured psyche which has been estranged. However, Jackson becomes of maximum help to the pastor as the latter half of the book deals specifically with the pastoral counselor helping parishioners to help themselves with the resources of religion. Pastors, he feels, must be able to see the difference between normal and abnormal grief reactions and, if the latter appear, to be able to determine the specifics for resolving the abnormal.

According to the author, the pastor's responsibility toward his congregation is to prepare people for grief in advance of the crisis. Education in the

church school is emphasized as well as the sermons aimed at helping persons by the pastoral counselor. The function and therapy of the funeral service is thoughtfully treated by Jackson.

In his closing chapter "Resources for Facing New Horizons," the author poignantly states a reaffirmation of his thesis in the closing paragraph: "If we can help people clearly to mark the way between what is real and what is false, they will be able to accept life and death with a wisdom that fulfills rather than destroys."

This is a resource book which the pastor will use over and over again and should be on every pastor's bookshelf.

Principles of Christian Worship, by Raymond Abba. Oxford University Press, 196 pp., \$2.75.

Reviewer: PAUL S. SANDERS, professor of philosophy and religion, Amherst College, Amherst, Mass.

Ecumenical discussion makes it increasingly clear that our differing traditions come to sharpest focus in worship. No Christian body can any longer take for granted that its inherited ways of worship are fully adequate, with respect either to New Testament and early church norms or to present relevance.

Appearing amid a growing flood of contributions, this little book is conspicuously well done. Directed mainly within the free church tradition, its author is a Congregationalist with experience in business, teaching, and the ministry in England and Australia.

An elementary work, it provides little that is new to any serious student of biblical theology and Chris-

tian worship. Its historical sections are drawn from secondary works, and the entire discussion rests largely upon groundwork prepared by others; but it is a pleasure to add that the resulting synthesis is well annotated, lucidly written, and historically reliable.

"The basis of Christian worship is not utilitarian but theological." Only this insight will save our Protestant recovery in worship from mere aestheticism, excessive subjectivism, weaknesses at every step. It is not that man's edification is unimportant; but "there must be at the very heart of Christian worship a setting forth of the great saving acts of God," the living *Wort* evoking in faith, life, and worship man's *Antwort* as a suitable response.

A service will not be, then, a "kind of sacred vaudeville," as T. L. Harris has said. Rather, the reading of the Bible, preaching, the sacraments, prayer, and praise find their form and function as vitally interconnected activities within an organic whole. Each in its characteristic way proclaims the redemptive activity of God; in worship, as Abba says, the Gospel is actualized.

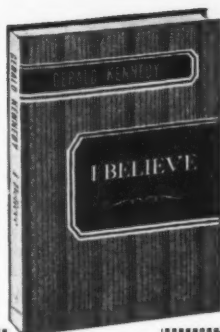
Standing firmly within the Reformed tradition, he insists that the norm of Christian worship is Eucharistic; even where a weekly Communion is impossible, it is the Eucharistic liturgy which supplies the rationale of whatever service is planned.

For the pastor who has not yet come to the more important studies, Abba will prove a useful guide; for the intelligent layman, to whom so much now being written is addressed, I can think of no better introduction.

There is a brief list of books for

Inspiring Books to read and give during Lent and Easter

Here are significant books for Lent and Easter which you, as the pastor, will want to read and to recommend to members of your congregation. Each book encourages you to thoughtfully re-examine and evaluate your religious beliefs.



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☐ **CHRIST AND THE CHRISTIAN**, by Nels F. S. Ferre. A great theologian expresses his belief that theology has failed if it does not make Christ real. He seeks a universal relationship between God and man in his picture of a Christ containing the true humanity of Jesus and the true divinity of God.
(HA) postpaid, \$3.75

☐ **ANYONE FOR CALVARY?**, by Charles Ray Goff. From a trainman's call, "Anyone for Calvary?," and a railroad stop at Calvary Cemetery, the author transports us to Calvary, "the place of a skull." He emphasizes that it was more than a place of death; it was a place of sacrifice that calls us to sacrificial living.
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☐ **LIVING WITHOUT GLOVES**, by Halford E. Luccock. In these light, humorous essays taken from the field of human experience, Dr. Luccock stops to comment on seemingly insignificant points of life, and illustrates each point.
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further reading, which will be helpful to the general reader and beginning student.

Minister's Federal Income Tax Guide—1958, by David Alter. Channel Press, 170 pp., paperback, \$2.

Reviewer: J. OTIS YOUNG, associate publisher, Methodist Publishing House, Chicago.

At a time of the year when we are all income-tax conscious and the deadline for filing our next year's tax estimate is just around the corner, this book is certainly apropos for the minister, and especially for the district superintendents and other administrators who are called upon to answer questions directed to them on this subject.

The purpose of the book is to set forth in clear, concise style helps for the minister in preparing his 1957 income tax return and aids in compiling his 1958 estimate.

By following the book step by step, you can fill out your return form with a maximum of accuracy, a minimum of waste time and motion, and with a minimum tax to be paid. A recent Federal Court tax decision said: "It is not a patriotic duty to increase one's tax."

The author devotes one chapter to social security coverage. Since the law now permits ministers to qualify for social security coverage on a volunteer basis, this chapter should be read by each minister. Are you eligible for this coverage? Do you understand the financial benefits? When will you receive the benefits? The answers to these and other questions about social

security are found in this volume.

There are three compelling reasons why you should have this book in your library. First, it will call your attention to the special new provisions affecting the size of the federal tax you must pay. Second, it is written so you can refer to it rapidly and easily without reading even one paragraph which does not apply directly to your personal tax situation. Third, it is accurate, up to date, and the only complete step-by-step tax handbook prepared for the ministry.

The Message of the Fourth Gospel, by Eric Titus. Abingdon, pp. 253, \$3.50.

Reviewer: FRANKLIN W. YOUNG, professor of New Testament and patristics, Episcopal Theological Seminary of the Southwest, Austin, Tex.

The author maintains that an adequate interpretation of the Fourth Gospel must presuppose three important facts. First, to present an interpretation of the meaning of Jesus Christ. This controls his use of sources and any historically reliable facts found in the Gospel are incidental, if not coincidental. Second, the key and crucial concept in the Gospel is the Spirit, not the Logos. When this is understood many troublesome problems disappear. Third, proper exegesis of the Fourth Gospel involves treatments of blocks of passages; since the true meaning resides not in isolated passages but in the broad impact of the entire passages.

The author proceeds to organize his book on the basis of this threefold outline, discussion of the first two theses being followed by exegesis of

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Also included in this issue are other articles by Roy Pearson, Robert O. Byrd, Kermit Eby and June Greenlief, Robert E. Fitch, David E. Demson, Harry M. Tiebout, Jr., Malcolm Boyd, and Waldo Beach, plus book reviews and notices.

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the book according to his proposed method.

Titus presupposes the author's knowledge of Mark and Luke, the Pauline Epistles and Acts, and his interpretation is dependent on such relationships at many points. He firmly believes the Gospel's environment is Greek in spite of the recent drift of opinion due to the Dead Sea Scrolls.

Among the many "tendencies" recognized in the Gospel are its "anti-sacramentalism" and its "anti-institutionalism." It is first and foremost a Gospel of a "spiritual" religion based on the "experience" of Jesus Christ through the Spirit.

This is a book which contains many helpful insights into an acknowledged difficult problem. The reviewer would raise only two major questions. First, it would seem that the author had done something less than justice to Johannine Christology when he writes: "When the Spirit merges with the son of Joseph, the latter is cancelled (or perhaps elevated and merged with the divine Spirit) except in terms of bodily presence—a fact which tends to obscure the Spirit's presence." The Fourth Gospel is difficult enough without compounding the difficulty.

Second, since the author took such a strong position in regard to John's anti-sacramentalism and anti-institutionalism, it would have been helpful had he given his definition for these terms. He might also have explained how historically, psychologically, or theologically (to say nothing of sociologically) such a version of Christianity fits into either first-century pagan or Christian religious life as we know it.

Jesus in His Homeland, by Sherman E. Johnson. Charles Scribner's Sons, 180 pp., \$3.75.

Reviewer: RALPH S. ROBINSON, pastor, McMasters Methodist Church at Turtle Creek, Pa.

The discovery of the Dead Sea Scrolls, identifying the Qumran community with the Jewish Essenes, makes a new book about Jesus in the light of his homeland necessary, according to the author.

In contrast to our day of rockets, revolutions, and raucous sounds from men, motors, and machines, Jesus' day seems commonplace, conventional, and countrified. That this is not so, Johnson makes definitely clear. We feel again the pulse of religious parties, the power of political intrigue, and the cross-currents of Palestinian cultural life.

One vital question is, "What difference do the Dead Sea scriptures make in our understanding of Jesus?" Johnson has much to say about this.

Another vital question is, "Was Jesus an Essene?" The author says no. To define Jesus in terms of a title may lead one astray. Jesus was not a member of any Jewish party. Nevertheless he was a Jew and can be understood only in the light of what we know about his homeland.

Jesus was keenly aware of the Pharisees, Essenes, Revolutionaries, and other factions; yet he was most aware of God. In the last chapters we are lifted by this awareness to a new hope. We realize once again that the world of today, like Jesus' world, stands on the brink of disaster or deliverance.

Our only hope is God's reign

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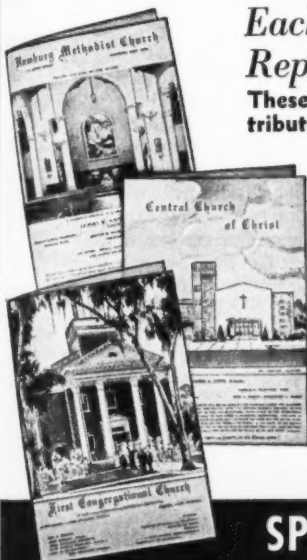
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through Jesus, man of history and man of faith.

There are statements which will startle some, but will stimulate the Bible student. For example, the idea of the kingdom of God as a church or churches, or within the heart, is called a modernization; the responsibility for Jesus' death is placed almost entirely on Pilate.

Pastors and other readers will not be disappointed in this book. It will inform the mind and lift the heart; it will give information and inspiration to all who call themselves Christian.

The Selected Writings of John Jay Chapman, edited by Jacques Barzun. Farrar, Strauss, and Cudahy, 294 pp., \$5.

Reviewer: JOSEPH W. FELL, staff member, TOGETHER.

On a night in August, 1911, in the small Pennsylvania town of Coatsville, an irate mob of townsmen dragged a Negro murderer named Zacharia Walker from his hospital bed (he had been wounded that afternoon, apparently in a battle with local police) to open land just outside the town.

There he was tied to his cot and burned alive on a pile of rubbish. During this crematory process the ropes that were binding Walker burned through, and he attempted to escape over a nearby fence. The struggling Negro was grabbed by the mob and hurled back into the flames.

Two days later in New York City, a man named John Jay Chapman read of this incident and felt something approximating deep shame for his fellow countrymen. But unlike most

people, who quickly and perhaps purposely forgot the whole affair, Chapman continued to mull over the facts of the case.

When a year had gone and Chapman still could not forget, he decided to travel to Coatsville to hold a prayer meeting on the anniversary of the lynching. In his own words, "My inner idea forced me to do something. I felt as if the whole country would be different if any one man did something in penance, and so I went to Coatsville. . . ."

Once there, Chapman experienced difficulty in obtaining a place to hold his meeting. He had to settle for a mission hall on a Saturday night. Only two people showed up for the occasion, an aged Negro woman and a man sent by the other townsmen to see what was up. Despite this not entirely unexpected reception, Chapman went ahead with his talk and prayers as though speaking to a crowd.

The sermon Chapman delivered that night and many of his other writings have recently been collected and published in this volume. The reader gets an objective peek into the mind of a highly moral man, one who not only thinks well and with a conscience, but who expresses himself with clarity and purpose.

In the midst of present racial strife, there is a lesson to be found in Chapman's example. Though alone, this man ventured with courage to the scene of a social tragedy and spoke out for what he believed. His meeting that day was small and unnoticed; but today, 45 years later, his voice and words are still audible to those who will listen.

Man and Wife, by Emily Hartshorne Mudd and Aron Krich. Norton, 291 pp., \$4.95.

Reviewer: EDGAR N. JACKSON, *pastor, Mamaroneck Methodist Church, Mamaroneck, N. Y.*

This book is written with depth of understanding of the problem of marriage in modern life and breadth in approach to that problem.

Emily Mudd has a place of distinction among students of modern marriage, both as a practical counselor and as a perceiving scholar. It would be expected that she would help produce a useful manual for counselors and others who work with the problems of married persons in our complex society.

Placed among the many others that take a rather superficial and sociological look at the problem, it is rewarding to read one book that looks deep into the human personality as it seeks fulfillment through the marriage relationship. It knows that many of the problems of marriage are created in early human relationships and only find their expression in the intense emotions of home and family life. It knows how important are the pre-conscious and unconscious levels of personality in stimulating these intense emotions.

Starting with a careful study of the relation of personality to the marriage relationship, it moves on to consider practical remedies, religious resources, and the possibilities and limitations in marriage counseling.

This practical book is also profound. It can add another dimension to the average counselor's understanding of marriage.

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IN this major new work, a pioneer in religious thought presents a new understanding of Christ in the light of the many ways that man has conceived Him. Dr. Ferré pleads for a real Christ, not a theological construction. He seeks, in his carefully balanced picture of the true humanity and divinity of Jesus, a Christ central in the history of mankind. Dr. Ferré's aim is the exposition of an *agape* suggested and outlined in many of his earlier books, but rounded out and sharply detailed in **CHRIST AND THE CHRISTIAN**.

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MARCH, 1958

BRIEFLY NOTED . . .

Social Growth Through Play Production, by Jack Simos. Association Press, 192 pp., \$3.75.

This vivid, step-by-step description of the processes of creative play direction is fresh and suggestive for both directors and actors. Case studies show how creative experiences in drama production can be used in various fields. Useful bibliographies included.

The Gospel According to Jesus, by Ted Hightower. Revell, 160 pp., \$2.50.

Most Christians know that the Gospel is Good News: good news about the nature of God, his character and attitudes, his relationships to man, faith and forgiveness, and God's kingdom. And here are the helpful insights of a busy pastor as he tries to spell all this out in terms of his own task. Every pastor ought to set himself the job of writing a book like this.

The Early Christian Church, by Philip Carrington. Vols. I and II (520 pp. each). Cambridge University Press, \$10 (\$17.50 for set of two).

Quebec's Protestant Episcopal Archbishop has done all students of Christian history a genuine favor by putting in a human setting many abstract facts about the growth, development, struggles, and successes of the early church. His primary interest is in the human factors—apostles, prophets, teachers, bishops,

deacons, elders, martyrs, widows, virgins, and confessors, and even more, the men and women who formed the rank-and-file of the church.

Archbishop Carrington does not offer this monumental work as a conventional history for the scholar, but as a personal view, based on the conviction that the sources—so often criticized—are most likely to be accurate.

The Epistles to the Colossians and to Philemon, a commentary, edited by C. F. D. Moule. Cambridge University Press, 170 pp., \$3.75.

Building on the firm foundations of New Testament scholarship that discussed the authenticity of documents, the new series of Cambridge texts deals with the superstructure. The theological and religious contents of the New Testament come in for attention, and we are fortunate to have such a devoted scholar as Professor Moule to make the beginning. Other commentaries in the series will follow.

The Will and the Way, by Harry Blamires. Macmillan, 128 pp., \$3.

Whether or not you *really* want answers to questions you may or may not be asking—In what ways does God act today upon human affairs? What have men the right to expect when they pray for God's help and guidance?—the author reaches some conclusions; for he believes that, if you press your questions within the framework of revealed truth, proven experience, and the canons of reason, you will inevitably arrive at clear answers.

For 'MRS. Preacher'

Young wives receive a lift
from Christmas conference



THE Methodist Church in America was formally organized by 63 young preachers at a historic Christmas conference in Baltimore, Md., 1784. Four years ago a series of Christmas conferences was initiated, in commemoration of that great event, as an aid to young preachers and their wives.

This year's conference, held at Purdue University, was attended by more than 120 young preachers and their wives—couples who have served five years or less in full-time ministry.

"Plumbing the Depths" was the theme, and the Rev. Harry L. Williams packed the three-day program full of inspiration, fellowship, and meditation.

Christmas or Easter—no matter the season, there are areas of problem and concern to these young people. I'd like to share with you some of the helps this conference offered.

Two of the most meaningful sessions to me were question-and-answer hours for wives, under the guidance of Mrs. Laurence Lacour. There's a chance this same type get-together might be used sometime when the parsonage wives in your area meet.

Chairs were arranged in an in-

formal, family-circle style. The get-acquainted technique brought lots of laughs and here and there an understanding sigh. Each wife was asked to give her name, her town and home state (there were 34 states represented), and to tell the group what special effort she had to make to get away for this event.

This last detail brought the most laughs as well as unspoken but evident tributes to today's grandparents. Most of the more than 96 children whose mothers were with us that day had been "farmed out" to grandmother and grandfather, or these loving elders had moved into the parsonage "for the duration."

The discussion period gave the girls a chance to air the most pressing problems they've encountered these first years in the parsonage. At the first session the questions were asked orally and answered by anyone who felt qualified.

Questions for the second session were written on cards given out before the meeting. These anonymous questions were sometimes of a more personal nature than those dealt with the first day. For this meeting, Mrs.

Lacour asked Mrs. Dow Kirkpatrick, wife of the minister at St. Mark's Church in Atlanta, and Mrs. M. Lafayette Harris, wife of the president of Philander Smith College, Little Rock, Ark., to act as first commentators.

As each question was read these two women, with many years' experience as preacher's wives, shared their wisdom and counsel with the younger women. Then the subject was opened for general discussion.

You'll see from the few questions and conclusions given below that there exists a unanimity of occupational hazards for the woman of the parsonage. But the answers are as individual as the persons who gave them; and the one statement that was made over and over again was, "It all depends on your particular situation." Which is another way of saying that tact and diplomacy are prerequisite to happy parsonage life.

Here are a few of the questions and the general feeling of the answers. There were no pat answers to any of the puzzling situations—just a happy sharing of information as to how different wives had met similar dilemmas.

Why don't parishioners, especially women and teen-agers, come to me for counseling? Would you expect your doctor's wife to write prescriptions? Most of the wives present felt it best to stay out of counseling, even to shunning the sharing of confidences from their husbands concerning parishioners' problems. They said that it made them feel more at ease in day-to-day relationships with these persons and that the parishioners always seemed happy to learn that the wife

was not "included in" on such confidences.

Is it all right for us to have close personal friends? Opinion was divided here, with one of the two experienced women advising that she has had as many good, personal friends as her time permitted and that they are entertained in the parsonage as often as the family budget allows them to be.

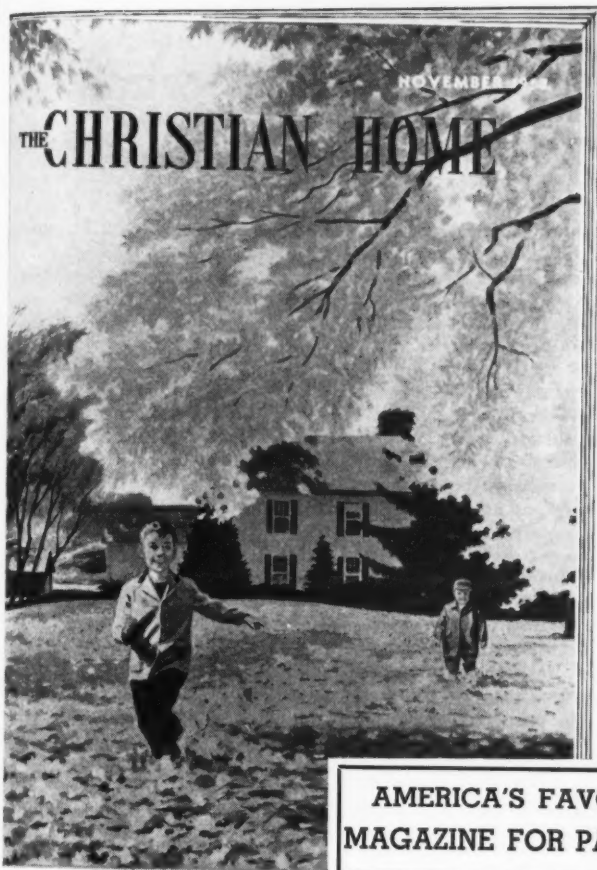
This woman had earlier urged the young women to become active in community affairs and not to restrict themselves to church affiliations. This serves the woman well, and it permits her to act as a reporter to her husband on what's going on in community life.

Should we take our very young children to church with us? This was a lively, controversial question. One wife reported that her husband had actually suggested from the pulpit that she take their whimpering baby out of the service; another said her husband insisted that she and the children remain—that he could always preach louder than any of his youngsters could cry!

Should I tell my husband when he's preached a sermon that is not up to par? By all means—but not until Tuesday or Wednesday, and then be sure to pick a moment when he's mellow and receptive. And have good reasons to back up your statement. Make sure it isn't simply that your own mind wandered and *you* lost the thread of his reasoning.

There were many other stimulating questions. We'll deal with some of them another month . . .

—MARTHA



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MARCH, 1958

NEWS

and trends

JURISDICTION ISSUE: THE OLD QUESTIONS REMAIN

Halfway through the four-year period between General Conferences, Methodists are still asking the questions they had at the beginning:

Is the jurisdictional plan bane or blessing? Is it worth what it costs in money—and just how much does it cost? What are the advantages and disadvantages of holding jurisdictional conferences at the same time and place as the General Conference? Can bishops be elected by the jurisdictions, consecrated and assigned by the General Conference?

If the Central Jurisdiction is the symbol of segregation, what are the problems in abolishing it? Can it be abolished by mandate of the General Conference, or better by the people who live together? What of the problem of the “wasting away” of the Central Jurisdiction, as brought up by the Negro bishops? Is there a real difference between abolishing a jurisdiction and liquidating a jurisdiction? If Methodists decide to do away with the Central Jurisdiction, can a target date be set?

What about Amendment 9 to the church constitution, which would make it easier for churches and even annual conferences to shift from one jurisdiction to another? (Some 30 conferences have not voted. Some in China may never vote, because it is impossible to get official ballots to

them. But the votes already counted assure the passage of the amendment, even if all outstanding conferences should vote against the amendment.) Does the church as a whole have some obligation to do its best with the amendment as passed by the General Conference of 1956?

What can be done to improve race relations in The Methodist Church? Through training in churches, districts, and conferences? Through special studies of such problems as salaries and pensions? Through conferences, workshops, and projects of the various boards and agencies? (The Board of Social and Economic Relations has already held a series of conferences and is planning others.)

The church's 70-member Commission to Study the Jurisdictional System had such questions in mind as its panels visited 24 cities last fall, and as the whole commission met last month in Washington, D.C. At the halfway point in the quadrennium, the commission's “listening” period had ended, its “acting” period started.

Detailed reports were heard from all the panels. They reflected the differing opinions across the church. The commission itself has no fixed opinion (even on the abolition of the Central Jurisdiction), but it has confidence that all differences can be overcome.

During the intervening months un-

til the commission meeting at Cincinnati, Oct. 16-17, the members will continue to study the data presented by almost 600 Methodists testifying at the hearings. The report will be drafted by April, 1959.

Two special committees of the commission are at work: one studying the reasoning, the advantages and disadvantages and prospects of the jurisdictional plan, another formulating plans for better race relations in The Methodist Church.

Special studies, under the leadership of Drew's Professor Frederick Shippey, are being continued. A poll covering 124 districts revealed that in 110 there was no interest in the transfer of churches from one jurisdiction to another, but 17 said that there was a growing friendship between white and Negro churches. Twenty-eight churches have transferred or are about to complete such transfers. Nineteen churches in 14 annual conferences are showing interest in transfers.

Statistical studies are being made on jurisdictional trends since Unification and the costs of jurisdictional conferences and organizations.

The commission approved the moving of the Rev. C. C. Bell, chairman, to the salaried post of director and elected Vice-Chairman Charles C. Parlin, chairman, with Mrs. Thomas A. Swayze, of Tacoma, Wash., as vice-chairman. Looking at the future work of the commission, Dr. Bell said:

"One thing must come from our labors. The principles of Christ as we live them in America shall not be inconsistent with the truth proclaimed by our missionaries around the world. The Methodists must be one people wherever Christ is preached . . ."

Candler Students Would Admit Negroes

Tomorrow's Methodist preachers in the South will be much more liberal on the racial question than are their present-day counterparts.

This opinion is expressed editorially in the *Candler Advocate* following a poll of Candler Theological School students, Emory University, Ga.

More than three-quarters of the students favor admitting qualified Negroes. Poll takers received replies from 337: 262 said "yes," admit Negroes; 38 said "no"; and 37 were undecided.

On the question of abolishing the Central (Negro) Jurisdiction these opinions turned up: 124 against, 83 for, rest undecided.

Japanese See China Church

Though tied to government policies and fearful of its future, the Christian Church still is functioning in China, according to Japanese Christians recently returned from a visit to the Chinese mainland.

The delegation, whose visit was at the invitation of Chinese Protestants, reports that while standards of living, of sanitation, and of public decorum have been lifted under the Communist regime, they have come at a "terrific cost" to freedom, self-government, and the training of leadership for a peaceful and friendly world.

No report has been received of Methodist annual conference sessions in Hinghwa, Yenping, Foochow, Kiangsi, West China, Shantung, or Kalgan, but several conferences have met. East China had its ninth ses-

sion in June, 1956. There were nine ordinations. Officials reported increased membership, but gave no figures. The Mid-China Conference met in November, 1956, and 11 persons were ordained. The North China Conference held its 13th session in September, 1956, with five ordained.

The Foochow Conference has been unable to hold a session, but separate district conferences have been meeting, and reports indicate that the churches are in a healthy state.

News of individual churches seeps through. The Changshu Church, in East China, baptized 13 persons at Christmas, 1955. One of the smaller country churches in the Mid-China Conference, with neither a resident pastor nor a church building, baptized six persons and received four on probation during the past two years.

Some churches have experienced difficulties with the government. The Train Church, in Shantung Conference, has received its property back and has resumed services.

The Rev. T. T. Brumbaugh, in charge of Methodist work in Eastern Asia, praises Christian leaders from India, Great Britain, Australia, Japan, for going to the mainland.

Concerning American restrictions, he said: "It is possible to see how this can protect or promote some particular aspects of our foreign policy; it is difficult to see how it can advance the cause of freedom and democracy, to say nothing of world-wide Christian brotherhood. Is Japan's or Australia's social and political structure, or the Christian movement there, less vulnerable to the wiles of communism than the bulwarks of Christian democracy in the United States?"

Calls U.S. Policy 'Suicidal'

U.S. foreign policy has been labeled "suicidal" by the president-general of The Methodist Church in Australia.

Dr. A. H. Wood accused Secretary of State Dulles of obstructing world peace by delaying a summit conference with Russia "until America has superiority in missile weapons." Such a course is "leading the world to atomic death" and "is totally out of keeping with Christian principles," he said.

It is necessary, he added, to meet Russia even if that country has been difficult in the past: "Not all the difficulties have come from Russia, and it is America that is holding us up at present."

Stop Bomb Tests Now

Immediate termination of nuclear bomb tests by all nations has been urged by 1,500 ministers attending the 39th annual Ohio Pastors' Convention.

In asking the ban, the pastors also urged the strengthening of President Eisenhower's atoms-for-peace program.

"We are convinced," they said in a resolution, "that God desires that atomic energy be used to bless mankind."

But Dr. Arthur S. Flemming, president of Methodist-related Ohio Wesleyan University, told pastors international communism must be dealt with "from a position of strength." Russia has not yet renounced "as its hope and purpose the destruction of freedom everywhere," said the former civil defense administrator.

MINISTERS TAKE A CRITICAL LOOK AT THEMSELVES

By GEORGE DANIELS

Two days after the U.S. shot its 30-pound Explorer into outer space, 1,000 Protestant theologians, ministers and laymen from 17 states met at the University of Chicago and pushed out on another frontier—religion in the atomic age.

Conferees, meeting near to where man first achieved a self-sustaining chain reaction in 1942, sought ways to "place religion back into its proper perspective."

Already, many felt, clergymen faced stiff competition from push-button geniuses who, in a few short months, had propelled science to the forefront of world thinking.

"The Church is bigger and greater and more successful than ever before . . . and had less impact than ever before," warned Dr. Jerald C. Bauer, dean of the Federated Theological Faculty of the University of Chicago, conference sponsor.

Leading Protestant businessmen (U.S. Steel's Vice President Edward C. Logelin and Sears and Roebuck's James C. Worthy) charged the ministry had failed to make explicit the relevance of religion to business. And psychiatrists and psychologists (as Dr. Gardner Murphy, director of research for the Menninger Foundation) agreed that ministers, like many others, are too complacent to believe life is endangered by world conditions.

After two days and nights of bone-deep self-appraisal, which Dr. Theodore Gill, managing editor of the *Christian Century* called a "long needed study and reappraisal that will

help make the church vigorous in its witness to its Lord," delegates came up with what they hoped was the beginning to a solution: development of an atomic-age ministry characterized by giant intellectual rigor and the ability to think and speak authoritatively on anything from sex to shoe polish at the drop of a hat.

Severest criticisms were those against teaching methods and goals at Protestant seminaries, and a chief exponent was Dean Bauer.

Lashing at complacency and "old hat" teaching methods, Bauer listed more than a dozen blunting criticisms which, he believed, if corrected could go far in propelling the Protestant Church "back into its lofty orbit."

Among his criticisms of the Protestant ministry in the new age:

- It is too naïve in many ways.
- It is too complacent and content with doing the same old things the same old way.
- It lags far behind the times.
- It seldom comes up with a direct answer to a problem.
- Ministers are cracking under pressure at a time when they are most needed.
- Ministers are among the most confused persons in the world, and the Church is doing little to help this confusion.
- Being the last bulwark of segregation, it is hypocritical.
- Seminaries do not teach students to think, avoid confronting them with questions and problems of the modern world by keeping him too busy.
- Seminaries use traditional curricu-

la taught in such an unimaginative way that the student is insulated from key problems of modern life.

● Too much theological education is geared to denominational needs and not enough to total requirements of the church and modern problems.

Cities Toughen on Zoning

"Things will get tougher for churches to build in residential sections if they don't recognize community responsibility," says Dennis O'Harrow, director of the American Society of Planning Officials.

Communities, traditionally lenient when churches seek zoning variations, are bringing more and more cases to higher courts, and they are winning more of them. Decisions now are based, not primarily on the First Amendment with its guarantee of freedom for religion, but on the 14th Amendment with its "due process."

The chief issue in most present cases is off-street-parking requirements. Others are traffic congestion, causing "disadvantages" to neighbors, and inadequate distance from other churches as defined in zoning codes.

According to O'Harrow, a possible reason for the increasing toughness of zoning boards is the tendency to expand the use of churches beyond religious activities. And more church buildings are in use throughout the week, not merely on Sunday.

Probably a majority of recent cases have occurred in the suburbs where church building is on the increase and where the greatest land use is residential. In 1957, church construction totaled \$868 million. It may top \$920 million this year. And within a few

years, it's expected the \$1 billion per year mark will be reached.

While there is increasing conflict in judicial opinions about granting zoning variations to churches, most courts still "go easy" in these cases.

O'Harrow suggests churches have a duty to use this favor with discretion. He also recommends that churches faced with difficulty in obtaining zoning variations work with their local church councils or contact the committee on zoning of the National Council of Churches.

670 Discuss Spiritual Life

Does the theology of the Church meet people's need in a changing world? How can we recover the early Methodist reality in experience?

More than 670 Methodist ministers and laymen discussed these and other questions last month at five separate conferences on Spiritual Birth and Growth.

Delegates came from 73 annual conferences and 34 states to meetings at Oklahoma State University, Kentucky Lake, Ky., University of Michigan, Ann Arbor, and Montreat, N.C. In a unique setting, 81 district superintendents met aboard ship on a Caribbean cruise.

The groups heard such national leaders as Bishop William C. Martin, Dallas; Bishop Charles W. Brashares, Chicago; the Rev. W. H. Fullerton, Irish Methodist Church; Dr. D. Elton Trueblood, Earlham College, Richmond, Ind.; Dr. Glen Johnson, director of music, First Church, Dallas; and from the General Board of Evangelism, the Rev. Harry L. Williams, and the Rev. G. Ernest Thomas.



Dr. Quimby



Miss Hoover

PEOPLE GOING PLACES...

New members of the Board of Education, elected to fill vacancies—DR. VANCE D. ROGERS, president of Nebraska Wesleyan University, Lincoln; DR. WILLA B. PLAYER, president of Bennett College, Greensboro, N.C.; and DISTRICT SUPERINTENDENT OTIS E. KIRBY, Decatur, Ala.

PROF. HARVEY H. POTTHOFF, Iliff School of Theology, Denver—new member of the Curriculum Committee, The Methodist Church.

Three Board of Education staff members, with a total of nearly 90 years of service to general church agencies—to retire this next fall: DR. NATHANIEL F. FORSYTH, assistant to the general secretary, Division of the Local Church; MISS FLORENCE TEAGUE, administrative assistant to the general secretary; and Miss E. MAE YOUNG, Interboard Committee on Missionary Education.

DR. ERNEST CADMAN COLWELL—in-
augurated first president of the Southern California School of Theology, Claremont.

DR. HENRY HITT CRANE, 68, a fifth

generation Methodist preacher and for 20 years pastor of the 2,000-member Central Church, Detroit—announces he will retire Sept. 1.

BISHOP CHARLES W. BRASHARES, Chicago—new president of the Illinois Council of Churches.

THE REV. DANIEL E. TAYLOR and HERMAN WILL, JR., of the Board of World Peace—to lead a five-week tour to western Europe this summer. Purpose: to study international issues, confer with peace leaders and inspect youth work.

BISHOP F. GERALD ENSLEY, Des Moines, Iowa—delivered Willson Lectures at Scarritt College and Vander-



New York State churchmen salute Methodist pastor William Bartz (left), of North Fenton Church, for 31 years' outstanding work in town and country churches. The Rev. Kenneth A. Roadarmel pins on Mr. Bartz the John Frederick Oberlin award.

bilt University Divinity School, Nashville, Tenn.

Three Board of Missions staff members, all with the board's promotional arm, the Joint Section of Education and Cultivation—recently retired: DR. KARL K. QUIMBY, MRS. MAUDE WHITE HARDIE, MISS HARRIETT SEIBERT.

MISS THERESA HOOVER, for 10 years a field worker with the Woman's Division of Christian Service—elected associate secretary of the division's department of Christian social relations.

DR. ROBERT L. WILSON, Garrett Biblical Institute, Evanston, Ill.—elected research and survey specialist for the Division of National Missions.

THE REV. JOSEPH T. SHACKFORD, pastor of Love's Chapel, Walkertown, N.C.—new associate pastor of the 5,600-member St. Luke's Church, Oklahoma City.

DR. W. E. SANGSTER, general secretary of the Home Missions Department of The Methodist Church in England—recent preacher for the Georgia Camp Meeting, Epworth-by-the-Sea.

THE REV. LEROY BRINNINGER, Fair Lawn, N.J., an Evangelical United Brethren pastor—new assistant general secretary for administration, National Council of Churches.

THE REV. DUTTON S. PETERSON, Odessa, N.Y.—new president of the New York State Council of Churches. He has earned distinction as a rural churchman (serving the same rural

charge 24 years); public servant (member of the State Assembly 1936-42, state senator since 1952); and ardent worker in refugee resettlement.

Bishop Watkins on Sick Leave

Three Southern bishops will share administrative responsibility for the Louisville Area's three annual conferences until Bishop William T. Watkins recovers from severe nervous exhaustion.

Under the temporary arrangement, Bishop Arthur J. Moore, Atlanta, will supervise the Kentucky Conference; Bishop Roy H. Short, Nashville, Louisville Conference; and Bishop Marvin A. Franklin, Jackson, Miss., Memphis Conference.

Bishop Watkins will remain in charge of his area, but all actions and decisions requiring his attention will be made by his three colleagues.

"I greatly regret the necessity of this step," Bishop Watkins said. "A young man can afford to get half well and go ahead, but a man of my age has to get entirely well. That is exactly what I intend to do. It is my conviction, as well as the opinion of my doctors, that I can be in the full stride of health well in advance of the opening of the Memphis Conference, in early June, which is my first annual conference for 1958."

The Louisville Area has 1,600 churches with 294,000 members. Bishop Watkins will be 63 this year. The *Discipline* allows him to retire as early as 1960, and makes retirement mandatory at the 1968 General Conference. He has been a bishop since 1938, when he was elected by the Methodist Episcopal Church, South.

COMMUNISTS, CHURCHES PLAY TOUCH AND GO

BY FRANCES ZEHR

Protestantism behind the Iron Curtain is a kaleidoscope of many colors.

In Hungary, the picture is dark, especially for Lutherans. In East Germany, it is brighter. But the entire scene is fraught with paradoxes.

"There are strange contradictions in all eastern Europe," says Australian Methodist Alan Walker, a recent visitor there. (See his "A Look at Us From Down Under," February TOGETHER, p. 15.)

The Communists are cracking down on churches, he said, but "in spite of tensions, the government (of East Germany) still pays subsidies to the state Lutheran church." In spite of material shortages church building is not banned. Methodists in Plauen recently opened a new church on Red Army Square.

Elsewhere the pressure builds up. Dr. Siegfried Schmutzler, a Lutheran student chaplain, now is serving five years at hard labor. Authorities charged the East German chaplain with being in close contact with six evangelical academies found in West Germany and "reactionary church circles" in West Germany which instructed him to spread NATO propaganda and to form illegal organizations for that purpose.

A *Christian Science Monitor* writer in Germany reported before Schmutzler's trial: "The Communists obviously intend to make this a show trial. . . . It is the first such trial against a church functionary, and it is feared that it may be used as an excuse for banning evangelical student groups in

the universities and technical colleges.

Quickly West German Protestant leaders condemned the sentence. Bishop Hanns Lilje of Hannover denounced it as indicative that "the state intends to persecute the church mercilessly."

Bishop Otto Dibelius of Berlin protested, "I am deeply troubled, and I cannot believe that this is to be the final verdict on a man of such fine character."

Meanwhile, the Communist press has warned churchmen to watch their attitude toward the state.

The Communists, too, are clamping down on after-school religion classes. Newspapers are accusing religion teachers of "depriving" children of their liberty by forcing them to stay after school for the classes. And, they charge that teachers are agitating against the government and are undermining scientific instruction.

But Christians are watching developments of this spring's youth dedication ceremony, communism's answer to Christian confirmation.

Walker compares the two services this way: "Confirmation is a great occasion in East Germany in the lives of young people. It, of course, involves religious preparation and dedication, but it is also surrounded by social custom, by family gatherings and the presentation of gifts.

"Communism, too, has preparation for its consecration service. Special visits are made to observatories and scientific laboratories. Gifts are made from the factory where the parents of the young may work."

Methodist membership in East and

West Germany, now 62,000, continues to gain, particularly in the East.

In Hungary, the Lutheran church is a prime Communist target. The Kadar government recently ousted certain church leaders and substituted men of its own choosing.

A key figure in the switch is Bishop Lajos Veto, picked by the Communists for a church post in 1948 and ousted by the church during the revolt of October, 1956. The government now is reinstating him as bishop of the Northern District to replace Bishop Zoltan Turoczy, elected by Lutheran congregations a year ago.

The government also has restored to office others expelled by the church during the revolt, including Nicholas Palfi as dean of the Lutheran seminary in Budapest and Karoly Grunvalszky as general secretary of the church.

Bishop Lajos Ordass, once imprisoned by the Communists, remains head of the Southern District, but Veto has taken over the position of presiding bishop from Ordass.

Leaders of the Lutheran World Federation have cabled the Hungarian government asking reversal of the "dictatorial action."

"Christian congregations," they have said, "themselves must always have the prevailing voice, with guidance of the Holy Spirit, in the choice of their own leadership."

The Reformed and Roman Catholic churches appear to be enjoying comparative peace with the Hungarian government. Methodists in Hungary now include 3,000 members and 12 preachers, but few young people. Reports tell of severe pressure and unbroken Methodist morale.

Methodists to Aid Overseas Seminaries

Methodists will give \$750,000 to a five-year, world-wide program aimed at strengthening theological education among the "younger" Protestant churches of Asia, Africa and Latin America.

The Board of Missions announcement places Methodists first among eight major foreign mission boards to make a definite financial commitment to the new program.

Eight denominations will raise \$2 million. And the Sealantic Fund, Inc., will contribute a matching \$2 million.

Leaders point to the plan as another sign of a changing mission concept.

Methodism's share will be paid in five annual installments—\$500,000 from the Division of World Missions, and \$250,000 from the department of work in foreign fields of the Woman's Division of Christian Service.

Seek Interracial Housing

Five Protestant church agencies, including Methodist, are planning programs in three cities to develop public opinion favorable to desegregated housing.

The cities, yet to be selected, will fall into these population groups: 10,000-50,000; 100,000-300,000; and a metropolitan center of more than 1 million.

To finance the three-year project, the agencies will pool \$175,000. In each city a full-time director will be employed. And the aid of Protestants who are real estate dealers, mortgagees, builders and government housing officials will be enlisted.

NEWS DIGEST . . .

BOOK PRIZE. Harvard University Press will award \$3,000 to the author of the best book on the history of religion written in the next four years, announces President Nathan Pusey.

BUMP BINGO. Legalized bingo in Colorado is dead for the present. The Colorado house killed a proposed constitutional amendment 34-24. The American Legion, however, will wage a campaign to put the issue on the November ballot anyway by a petition requiring 48,000 signatures.

FOUR BRIEFING SESSIONS. Boards of World Peace, Social and Economic Relations, and Temperance announce four regional conferences to train members of appropriate annual conference boards or committees: July 8-11, at Mt. Sequoyah, Fayetteville, Ark.; Sept. 16-18, Salt Lake City, Utah; Sept. 30-Oct. 2, Chicago, Ill.; and Oct. 28-31, Buck Hill Falls, Pa.

ANTI-STRIKE LAW. New York's Protestant Council is vigorously opposing new legislation for the Empire State. The law, says the council, would deprive municipal employees of important rights, not protect their bargaining powers.

MERCY MISSION. Church World Service advanced \$100,000 recently to the UN Refugee Fund to pay transportation costs of 12,000 White Russians from Hong Kong to Brazil and Australia. This paves the way for more Red revolution refugees to leave China for Hong Kong, then to new lives in other countries.

OPPOSE MERGER. Steps that might lead to creation of a new denomination have been taken by Congregationalists who oppose the recent union with the Evangelical and Reformed Church. Their latest move sets up commissions to give churches financial aid, recruit and train ministers.

RELIGIOUS RADIO. Construction permit for 1,000 watt FM radio station has been issued to Thomas Read, radio-TV consultant of the Tacoma (Wash.) Council of Churches. Religious, cultural programs will be aired five hours a day.

QUAKERS INCREASE. World membership in the Religious Society of Friends (Quakers) now totals 192,820, a gain of 3,560 over the previous year.

LOW-PAID MINISTERS. A labor union official—a former minister—advises low-paid ministers to organize. Orville Jones says ministers would gain more respect and could air grievances if they did.

U.S. Crucial Mission Field

The old-style Western missionary is on the way out in Africa and Asia. And, paradoxically, the U.S. has emerged as a nation in immediate need of missionary work.

This double theme ran throughout the recent annual meeting of the Board of Missions at Buck Hill Falls, Pa.

Dr. W. Vernon Middleton, general secretary of the board's Division of National Missions, cited as evidence

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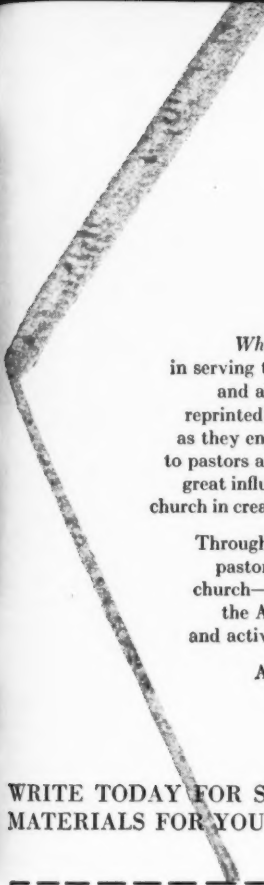
When **TOGETHER** arrives at the Beverly Hills, California, home of C. Raymond Wood, the whole family "gets together." Susan Gregory and Michael join its parents—members of the Westwood Community Methodist Church—in reading **TOGETHER**. They agree "it's terrific... worthwhile and fun at the same time."

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of America's spiritual and moral poverty: race trouble in North and South; "disastrous results" of an increasing use of alcoholic beverages; increase in crime, especially among youth; and dishonesty in "high places."

He related the situation to the world scene: "We know the merits of American freedom and privilege, but the Communist leaders are quick to capitalize on all deviations from the high ethical, moral, and spiritual principles to which we give lip service. The result is obvious—millions in Asia and Africa . . . are confused."

How to waken the U.S.?

This remained the big question. But speakers tended to agree on one major problem facing U.S. churches: how to serve the urbanized, mobile population of mushrooming suburbs and still carry on and expand work in the teeming inner city and in declining farm areas. To keep pace with population growth and changes, Methodists must build a church a day for the next five years, Middleton said.

In Asia and Africa, the Western missionary's role continues to change. Increasingly churches are being led by nationals, while the missionary serves as adviser and helper. In many areas, Western influence has diminished and is resented.

The board cited for outstanding service 95-year-old Bishop Herbert Welch, of New York, and Mrs. M. E. Tilly of Atlanta, Ga.

Bishop Welch, named Methodist Man of the Year by *World Outlook*, for years has served the church in the U.S. and abroad. After retirement, he helped in organizing the Meth-

NEW CHRISTIAN ADVOCATE

odist Committee for Overseas Relief.

The Woman's Division of Christian Service honored Mrs. Tilly "for achievement in human rights." In 1947-48 she served as a member of the President's Committee on Civil Rights.

In resolutions, the board spoke on these issues:

- ✓ A Christian solution to the problem of segregated housing.
- ✓ Increased censorship of U.S. motion pictures sent overseas.
- ✓ More U.S. financial aid to India.
- ✓ Speedy admission of South Korea to the United Nations.

The board appropriated \$20,502,562 for overseas and U.S. mission and social welfare work for the fiscal year beginning June 1. This is \$2 million higher than current appropriations.

DEATHS . . .

JOHN R. ABERNATHY, retired member of the Oklahoma Conference, Dec. 31, at Oklahoma City, Okla.

FLOYD CLEMENT ALDRICH, 82, for 39 years a missionary in India and retired member of the Iowa-Des Moines Conference, Jan. 22, at Council Bluffs, Iowa.

ERNEST M. BEARD, 74, retired member of the Pittsburgh Conference, Jan. 3, at Mansfield, Ohio.

MOISES BOUDET, president of Pinson College, Camaguey, Cuba, and member of the Cuba Conference, Jan. 20, in Cuba.

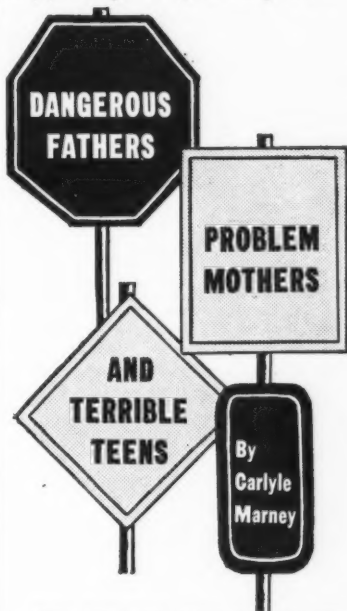
WILLIAM G. BOYLE, 84, retired member of the Minnesota Conference, Jan. 29, at Minneapolis, Minn.

MRS. S. A. BROWN, 89, widow of retired member of the North Mississippi Conference, Jan. 10, at Gulfport, Miss.

WILLIAM A. CLARK, 88, retired member of the Central Texas Conference, Jan. 2, at Dallas, Tex.

ELMER L. COOPER, 82, retired member

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of the West Wisconsin Conference, Dec. 20, at Lakeland, Fla.

MRS. S. J. CROSS, wife of the Rev. S. J. Cross, retired member of the Indiana Conference, Jan. 11, at Shelbyville, Ind.

PAUL G. DENNIS, 70, retired member of the Newark Conference, Dec. 27.

WILLIAM H. FIELDS, 70, retired member of the Ohio Conference, at Springfield, Ohio.

D. H. HARTLEY, 86, retired member of the Illinois Conference, Jan. 22, at Bloomington, Ill.

CORWIN F. HARTZELL, 84, for 29 years a missionary in Bolivia, Chile, South America, and Philippines, and retired member of the North Iowa Conference, Jan. 21, at Mount Vernon, Iowa.

WARREN O. HAWKINS, 83, retired member of the North-East Ohio Conference, at Canton, Ohio.

CHARLES E. HILL, 83, retired member of the Ohio Conference, at Columbus.

E. E. HOSMAN, 94, retired member of the Nebraska Conference, Dec. 30, at Santa Ana, Calif.

MRS. NORMAN F. JOHNSON, 87, wife of the Rev. Norman F. Johnson, retired member of the California-Nevada Conference, Nov. 27, at Los Angeles, Calif.

T. H. JOHNSON, 81, retired member of the North Alabama Conference, Dec. 26.

HARRY LEE, 83, retired member of the West Wisconsin Conference, Jan. 12, at Waukesha, Wis.

JESSE WILLIS LINDSEY, pastor of First Church, Irving, Tex., Jan. 19, at Dallas.

CHESTER C. McCOWN, 80, retired member of the California-Nevada Conference and dean emeritus of Pacific School of Religion, Jan. 10, at Berkeley, Calif.

H. F. MERCER, 64, minister of Primghar Church, Jan. 10, at Primghar, Iowa.

BASCOM N. MERCHANT, 57, minister at Brenham, Tex., Dec. 17, at Brenham.

M. E. MYERS, retired member of the Missouri Conference, Dec. 17.

GEORGE W. PETERS, 74, retired member of the North-East Ohio Conference, at Big Springs, Tex.

MISS ANNIE E. PRICE, retired deaconess of the Central Texas Conference.

CHESTER M. RAY, retired member, North Mississippi Conference, Jan. 25.

MRS. L. A. REAVIS, 79, wife of the Rev. L. A. Reavis, retired member of the Northwest Texas Conference, Dec. 22, at Sweetwater, Tex.

MRS. WILMA McFARLAND REED, former editor of church school publications, at Cincinnati, Ohio.

MRS. J. W. REYNOLDS, widow of the Rev. J. W. Reynolds, member of the Pacific Northwest Conference, Jan. 1, at Bellevue, Wash.

L. W. RHUDY, 55, minister of Clarksburg, W. Va., Temple, Dec. 30.

R. L. ROWE, 85, retired member of the California-Nevada Conference, Jan. 10, at Watertown, S.D.

MRS. B. F. SCOTT, 88, widow of retired member of the Little Rock Conference, Dec. 24, at Camden, Ark.

JOHN W. SCOTT, 97, retired member of the Kansas Conference, Jan. 2, at Kansas City, Kan.

WILLIAM W. SCOTT, minister of First Church, Tuscaloosa, Dec. 23, at Bessemer, Ala.

CLARENCE A. SHAKE, 71, retired member of the Indiana Conference, Dec. 21, at Indianapolis, Ind.

JAMES M. SMITH, 65, retired member of the Mississippi (S.E.) Conference, Dec. 20, at Rose Hill, Miss.

AUGUST H. STAUBITZ, 73, retired member of the Ohio Conference, Dec. 22.

CLIFTON E. SWEARINGEN, 75, retired member, Genesee Conference, Jan. 12.

A. M. TRAWICK, 98, retired member of the South Carolina (S.E.) Conference, Jan. 1, at Spartanburg, S.C.

MRS. J. W. WALKER, wife of the Rev. J. W. Walker, member of the Southwest Texas Conference, recently transferred from Iowa-Des Moines Conference, in December, in Texas.

STANLEY WARD, 79, retired member of the Illinois Conference, Jan. 17, at Bloomington, Ill.

OPEN

FORUM

Letters to the Editors

Bugges Aren't Bugs

EDITOR: Miss Hattie Osborne and your readers need not fear ants, flies, or beetles in the Bugge Bible [see "Bishop Quayle's Bibles, Jan., p. 67], for the reference is not to that kind of bugs. Window screens are still not common in England, simply because they are not needed.

"Bugge" simply meant an object of terror, usually a ghost or hobgoblin. We still have a trace in the word "bugbear." A few years earlier than the Bugge Bible, Coverdale also translated the psalm with the word "bugges."

THEODORE J. KLEINHANS

*Air Force Chaplain,
Sioux City, Iowa*

Bilingual Kerygma

EDITOR: J. Arthur Baird makes a good case for the existence of written manuscripts, in both Greek and Aramaic, in the lifetime of Christ's disciples and apostles ["A New Look at the Oral Period," Dec., p. 14].

This seems to indicate a bilingual gospel *kerygma*, as C. C. Torrey pointed out many years ago. It is time that we all recognized that fact and gave credence not only to the position of Norman Snaith, when he said that the Septuagint is the bridge between the Old and New Testaments, but also to the position of George M. Lamsa, who maintains the existence

of an independent gospel tradition in the form of the Aramaic-Syriac of the Peshitta. And, I might add, the old Syriac gospels.

NEWTON F. FERGUSON

*Methodist Church,
Kimbolton, Ohio*

The Call System

EDITOR: R. Kenneth Busbice's letter [Dec., p. 114] leads me to say that the call system is bad for both church and preacher. My reasons:

The average church's pulpit committee knows little or nothing about the qualifications of ministers.

Fifty per cent of the churches that call ministers have a church fight each time a new minister is called.

The program of world redemption is bigger than any man or any church. Someone who can view the needs of churches and the men concerned should have the appointing power.

The craze for young, inexperienced men has driven thousands of men past 42 years of age out.

The man who is not getting along well in his conference can transfer. The Methodist system is best.

J. FRED STILWELL

*Methodist Church
Amity, Mo.*

EDITOR: The Busbice letter prompts me to note that the "call system" arose in the rash of extreme anti-

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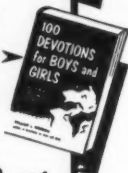
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Romanism that followed the Reformers. It is not true to tradition.

It usually operates to select pastors on the basis of preaching only and when that preaching agrees with the opinions of the congregation or its representatives. There is nothing prophetic about it.

Look what happened when Puritanism was destroyed and when Deism became a dominant philosophy during the early years of this country. The Gospel was not maintained when the congregation called for a less demanding loyalty.

WILLIAM H. HUNTER
*Harriman-Southfields Circuit,
Harriman, N. Y.*

Preacher Shortage

EDITOR: I remember that the 1956 General Conference gave women full clergy rights, but few of them seem to be entering the ministry to help overcome the shortage of ministers. Perhaps they are getting little encouragement.

Two-thirds of our public school teachers are women. Police women are in great demand. Women live longer, are better educated, and, I think, are more religious than men.

Many are waiting for encouragement to enter the ministry.

J. R. KIDWELL
*Retired Minister,
Stockdale, Tex.*

Worship Habits

EDITOR: Russell A. Huffman's article, "The Christian Year" [Nov., p. 73], has encouraged many Methodists to foster more helpful worship.

When we begin to think of Christ's

gospel in terms of the specific, we are more likely to grasp its real significance. When the Christian year is recognized by the local church and symbols and good orders of worship are used, not as ends but as means, there is likely to be a highly evangelical church community.

JOHN NELSON ROBERTS
Hamorton Methodist Church
Kennett Square, Pa.

Recruiting Teams Wanted

EDITOR: In the January issue [Newsletter, p. 1] I noted the request for long-range planning ideas, and especially the suggestion that we embark on a four-year plan for new churches. But where are we to get ministers for those we already have?

In addition to the fancy pamphlets and feature articles for recruiting ministers, I would suggest "recruiting teams" to whirlwind every conference, perhaps every church, bringing emphasis to the need and challenge. These teams could operate under the department of ministerial education of the General Board of Education.

A close study of the recruiting programs of such Roman Catholic groups as the Maryknolls would help.

WILLIAM H. JACOBS
*Air Force Chaplain,
St. Louis Conference*

New High in Journalism

EDITOR: THE NEW CHRISTIAN ADVOCATE has hit a new high in journalism. I especially enjoy the sections on preaching and the pastor's study. When I finish reading I pass it on.

JAMES E. HEMANN
*Camp Drake
APO San Francisco, Calif.*

MARCH, 1958

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The CHURCH and the LAW

F. MURRAY BENSON

Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions. The facts in individual cases differ so widely that it is dangerous to rely completely on the reported decision without all the facts.

THE CASE: Some parishioners of First Baptist Church, Eustis, Fla., brought suit to enjoin the minister and trustees from carrying out their duties, claiming they had been deposed two years before. Nonetheless, the minister had held meetings and had excluded part of the congregation. The defendants claimed that it was purely an ecclesiastical matter and that the court had no jurisdiction.

Decision: Both courts held for the plaintiffs, after finding sufficient evidence that the minister and his trustees had been deposed. The court held that, on a showing of fraud or collusion, the law has a right to determine the merits of the petitioner's plea, even when the matter tends to be ecclesiastical.

[EPPERSON V. MYERS, 58 So.2d. 150 (1952)]

THE CASE: Ohio law requires a religious society to get court approval before mortgaging real estate. The Wooster Baptist group made application to the court for such approval, but the contractor contested the mortgages, claiming he had money due him for the building of the church pending in another court action.

Decision: The contractor was not admitted to the suit. The court held that the law was designed to protect church members who may not have known their society was attempting to mortgage the church property. The contractor did not fit into this class of people and, therefore, was not entitled to contest. [NUSSBAUM v. WOOSTER BAPTIST TEMPLE, 121 NE 2d 59 (1953)]

THE CASE: An Episcopal Church of St. Paul, Radcliffeboro, S.C., incorporated before 1900 according to a legislative act, did not renew its corporations charter when due because of an oversight. After the lapse, some land was given to the church and was held for many years. The minister now contracted to sell the land; but after the contract date the buyer refused, claiming the church's minister could not give clear title.

Decision: The court found in the state constitution that an unincorporated association could hold property. It declared that the church, since its lapse, was such a group and held the minister to be the duly appointed agent of the congregation of owners to sell it. He was allowed to pass good title. [JEFFREY v. EHRHARDT, 210 SC 519, 43 SE2d 483 (1947)]

MARCH, 1958

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DEPARTMENT OF 'HUMORLETICS'

For the lighter side, readers are invited to send us brief accounts of amusing incidents that have happened to them—especially if they are ministers—or to their colleagues.—Eds.

AN EPISCOPAL clergyman was wearing a clerical collar, but had on a gray suit. At a newly-assembled committee, where many of the 50 members were trying to place other people, he heard two Roman Catholics discussing him.

"He must be a priest," said one.

The other replied, "But he has a gray suit."

"Well, probably he's a Confederate Catholic," said the first.

A MINISTER had advertised for a handyman, and the next morning a young man rang the bell. The minister asked him, "Can you start a fire and have breakfast by six in the morning?"

"I think so," said the young man.

"Can you mow the lawn, do the laundry, and see that everything is done right?"

"I'm sure I can."

"Can you polish the floors, wash and dry dishes, and cook?"

"Look, Reverend," the young man put in, "I came here to see about getting married, but if marriage is going to be like that, count me out."

—The Link

NEW CHRISTIAN ADVOCATE

THEY SAY:

paragraphs of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

Impediments to Unity

ONE of the most sinister impediments on the road to greater unity is theological *securitas*; that is, the assumption that all is well in one's own theological camp; the smug conceit that one's own denomination is superior to others; in short, confession-alistic pride.

Where the sense of self-appraisal is underdeveloped, there the spiritual capacity for ecumenical encounters is correspondingly weak. Here is where nontheological factors of the lower type creep into ecumenical relations and devastate them—for example, the idea of a socially superior church, a scientifically advanced church, and whatever other unchristian standards of evaluation we may think of.

—BISHOP JOHANNES LILJE, in an address to the North American Conference on Faith and Order

"Expediency" No Church Policy

LET the Church take her stand for right wherever there is any question at issue. Expediency is always a poor policy within the Church.

If the issues are clear, then let the Church come out boldly for the right—irrespective of the inconveniences

which the necessary adjustments may cause. Let society and its members adjust to the position of the Church in matters of justice and righteousness, rather than the Church conform to the desires of even an influential majority.

When the issues are not clear, then perhaps the Church has a duty to withhold its judgment until the mind of Christ can be determined. Careful examination of the Scriptures, prayerful meditation upon Christ's words will help to determine the mind of Christ. And, once the mind of Christ has been determined, the Church should not deviate from the right for the sake of expediency.

—BISHOP RALPH E. DODGE, Mozambique, Africa

Speaking of Codes

I PREFER people who have a code to those who don't have a code. I prefer good codes as against bad ones. But, if we mean by ethics that which it meant in the great philosophical tradition or religious tradition, then ethics is not a code of behavior valid for certain fields.

In this tradition, ethics refers to a particular orientation which is rooted

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in man and which, therefore, is not valid in reference to this or that person or this or that situation; but to all human beings and maybe, if the Buddhists are right, not only to human beings but to all that is alive.

Conscience is the organ of this ethical attitude; if we speak of ethics in the sense of the great philosophical and religious traditions of the East and West, then ethics is not a code, but ethics is a matter of conscience.

—ERICH FROMM, *professor of psychoanalysis, University of Mexico*. From a lecture on "The Ethical Problem of Modern Man," given at Harvard Medical School in April, 1957.

Use Your Experts

EVERY MINISTER has accredited experts in the community. He has doctors, scientists, school teachers, merchants, lawyers. And they have religious convictions. . . .

The physician works constantly on the threshold of life. He sees evidences of faith. He watches miracles that the laws of chemistry and physics cannot explain.

The school teacher deals with the wonders of the growing child. She probably knows more about the spiritual assets and home life of the community than the minister does, because she sees them reflected, mirror-clear, in the behavior and productivity of each child. She, too, can and should preach exhilarating sermons.

The scientist works in another arena of God's wonders. He can preach moving sermons. And so, with the merchants, lawyers, and others. Why not make use of these people?

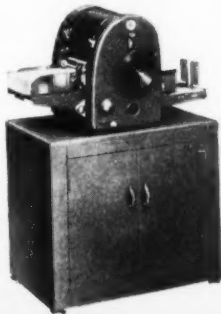
—ROBERT W. HOWARD,
American Meat Institute

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Why I Go To Church

There is no church at Rivers Inlet; but when I do go to church it is at Bella Bella, which is a nine-hour run on any gill net boat. So, it isn't very often that I do go to church.

There is a marine mission boat which comes to Rivers Inlet maybe once every four months, if weather permits; but otherwise the boat comes rarely.

We have a regular sing-song service, very much the same as our vespers every Sunday, with everyone choosing favorite hymns along with the accompaniment of a one-finger pianist. This is not anywhere near like a Sunday service, with the reading of the Bible and a sermon, but it is a get-together of the people to sing praises to our wonderful Maker.

We usually close the evening with a little prayer and then, with this little prayer over, everyone sits around the table to have tea before leaving.

This is my only way to praise God with the people of the village weekly, and I find it very good. I look forward to every Sunday, and maybe so the other people.

When I do go to church at Bella Bella, which is every chance I get, I go because I feel some inner desire to go.

—From an assignment on "Worship and Prayer," by Dan Walkus, an Indian student at Naramata

NEW CHRISTIAN ADVOCATE

It's an Idea . . .

A practical nurse as head of the nursery department of St. John A.M.E. Church in Xenia, Ohio, has increased church attendance of young mothers. The nurse is also in charge of a "Baby Sitting Bureau," as an extra service to parents.

Neighborhood parties are arranged in 12 sections of the city by First Church, Fort Worth, Tex. In this way church members meet the ministers and staff members and come to know them better.

Retarded and handicapped children have a special Sunday-school class at University Park Methodist Church, Dallas, Tex. This class enables them to receive religious training equal with that for normal children without embarrassment. The children are taught to sing hymns, recite the Lord's Prayer and Psalms 23, take the morning offering, and make special holiday books.

First-day covers of the Religious Freedom in America stamp were sold by the Community Methodist Church, West Van Nuys, Calif. Dozens of self-addressed envelopes and a money order covering postage were sent to Flushing, N.Y., and a first-day cancellation was made by the post office there. Covers were sold at West Van Nuys for 35 cents.

CLASSIFIED ADS

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As a special service to its readers, THE NEW CHRISTIAN ADVOCATE provides this listing of church lighting equipment and movie and slide projectors. Additions to this directory to appear in future issues will include as complete listings as possible of reliable church equipment sources in all fields.

CHURCH LIGHTING EQUIPMENT

Amplex Corporation, 111 Water Street, Brooklyn, New York
 Benjamin Electric Mfg. Co., Des Plaines, Illinois
 Curtis Lighting, Inc., 6135 West 65th Street, Chicago, Illinois
 Day-Brite Lighting, Inc., 5411 Bulwer Avenue, St. Louis, Missouri
 Duro-Test Corporation, 2321 Hudson Blvd., North Bergen, New Jersey
 Ender-Monarch Corp., 50 Sylvester St., Westbury, L.I., N.Y.
 Finland House Lighting Corp., 8 E. 36th Street, New York, New York
 Garden City Plating & Mfg. Co., 2475 Elston Ave., Chicago, Illinois
 Gibson Mfg. Company, 1919 Piedmont Circle, N.E., Atlanta, Georgia
 Edwin F. Guth, 2615 Washington Blvd., St. Louis, Missouri
 The Lighthouse, 2227 North 31st Street, Milwaukee, Wisconsin
 R. A. Manning Company, Inc., 1810 North Avenue, Sheboygan, Wisconsin
 McFadden Lighting Company, 2310 South 7th St., St. Louis, Missouri
 Smithcraft Lighting, 217 Everett Avenue, Chelsea, Massachusetts
 Sylvania Electric Products, Inc., 1740 Broadway, New York, New York
 Wasley Products, Inc., Plainville, Connecticut
 Westinghouse Electric Supply, 3 Gateway Center, Pittsburgh, Pa.



MOVIE AND SLIDE PROJECTORS

Airequipt Mfg. Company, Inc., 20 Jones St., New Rochelle, New York
 American Optical Co., Instrument Div., Box A, Buffalo, New York
 Ampco, Audio-Visual Div. Graflex, Inc., 1345 Diversey Pky., Chicago, Ill.
 Anso, A Div. General Aniline & Film Corp., Charles St., Binghamton, N. Y.
 Argus Cameras, Div. Sylvania Electric Prods., Inc., Ann Arbor, Mich.
 Bell & Howell Company, 7100 McCormick Road, Chicago, Illinois
 Charles Beseler Company, 219 S. 18th St., East Orange, New Jersey
 DeJUR-Amsco Corp., 45-01 Northern Blvd., Long Island City, New York
 Eastman Kodak Company, 343 State Street, Rochester, New York
 Graflex, Inc., 3750 Monroe Ave., Rochester, New York
 The Harwald Company, Inc., 1245 Chicago Ave., Evanston, Illinois
 Keystone Camera Company, Hallet Square, Boston 24, Massachusetts
 La Belle Industries, Inc., 510 S. Worthington St., Oconomowoc, Wis.
The Methodist Publishing House (contact House serving you)
 Morehouse-Gorham Co., Inc., 14 East 41st St., New York, New York
 Optics Mfg. Corp., Amber & Willard Sts., Philadelphia, Pennsylvania
 RCA-Audio-Visual Products, Front & Cooper Sts., Camden, New Jersey
 Realist, Inc., 2051 N. 19th St., Milwaukee, Wisconsin
 Revere Camera Company, 320 East 21st Street, Chicago, Illinois
 Simplex Equipment Corp., 55 La France Ave., Bloomfield, New Jersey
 Victor Animatograph Corp., A Div. of Kalart, Plainville, Connecticut
 Viewlex, Inc., 35-01 Queens Blvd., Long Island City, New York

See **ADVOCATE/TOGETHER** advertising pages for further information about companies printed in boldface type.

Together Preview



NOTE TO PASTORS: *You should receive this magazine about the first of each month. Two weeks later TOGETHER, the Methodist "mid-month" magazine, will be distributed. Here is a brief preview of its contents—with a few suggestions on how you can plan to use it in your pastoral work.*—Eds.

IMMORTAL STORY

by Felix R. McKnight

The story of Easter has been told in myriad ways; but here it is again—a newspaperman's dramatic chronicle of Holy Week that will inspire you anew. Author McKnight is a leading Methodist layman of Dallas.

WHERE ARE OUR LOVED ONES AFTER DEATH?

by Norman Vincent Peale

Who hasn't asked this age-old question? In the Easter issue, this noted preacher and writer gives logical and reassuring answers. Look for this timely message on page 9.

THE FABULOUS EASTER EGG

by Wilma Treiber Cymbala

Does Easter find your family excitedly coloring eggs? Well, here are some how-to-do-it tips from an expert.

See *Hobby Alley* for extraordinary Easter egg color photos and a story that brings deeper significance to Easter, too.

DOWN THE YEARS WITH CHURCH ARCHITECTURE

Color Pictorial

Last month in TOGETHER the distinguished architect, Frank Lloyd Wright, raised the question, "Is it Good-by to Gothic?"

TOGETHER featured eight "modern" churches, opening with St. Paul's Methodist Church, Cedar Rapids, Iowa, which pioneered in this new style of architecture. Now in March, TOGETHER pictures eight traditional churches. They range from Gothic grandeur to classic Byzantine, and Herbert Richards, pastor of First Methodist Church, Boise, Ida., counters architect Wright with a spirited defense of Gothic and the traditional.

THE DAY WE FLEW THE KITES

by Frances Fowler

Happy experiences are among the best things we can give our children. You'll be thrilled by this month's *Reader's Choice* and the magic which

a childhood experience carried through the years.

IS TV A MONSTER IN YOUR HOME?

Here's a thought-provoking *Pow-wow* on a subject concerning homes everywhere. You'll get some concrete suggestions from Methodist parents who have faced the problem and come up with some answers.

BRIDGE OF HELPING HANDS

by Carlos P. Romulo

Recently this distinguished statesman and patriot lost his eldest son in a plane crash. This is the moving testimony of how from Washington to Manila hundreds of sympathetic and wonderful people supported General and Mrs. Romulo through their blackest hour. An article to deepen your faith in human nature.

HOMEMADE MIRACLE

by Nancy L. Neil

Accept children as they are—and wait for a “miracle.” That's what one family did in this inspiring story of an adopted “older brother.” Perhaps it will encourage your family or your neighbors to adopt an older child and give him a normal family life.

WHAT IS A METHODIST BISHOP?

by T. Otto Nell

This is another one of those *TOGETHER* features providing information and enlightenment for the layman. Here is a story that sums up the work of a bishop—the “chief pastor” for the clergy and a traveling, preaching, writing, administrative head of the church.

In January, *TOGETHER* featured a

story on the president of the Council of Bishops, “Methodism's Man on the Move” (page 28).

METHODIST COUNCIL OF BISHOPS

Here is a special feature you'll want to cut out and frame. For the first time, the entire Council of Bishops is pictured in full color as these church leaders met at Ocean City, N.J. You'll find them on the inside cover.

HELL WEEK'S GONE

by Gordon Gould

“Hell Week” with its paddling and crazy pranks (occasionally fatal) is fading from the campus. In its place is developing the constructive tradition of “Help Week.” You'll be proud to read how several Methodist-related colleges are leaders in junking “hell week” for many and varied worthwhile community projects.

APOSTLE OF GOOD CHEER

a Pictorial

This month *TOGETHER's* photographer, George Miller, introduces you to a young, charming, extremely personable girl—who lives in an old folks' home. Don't miss this picture story about a girl who perhaps cheers and comforts more people in one day than most of us do in a lifetime.

AROUND THE WORLD IN 30 DAYS

by Gerald Kennedy

Recently, Bishop Kennedy took a whirlwind tour of the world with Bishop Oxnam. Here in staccato fashion, he pinpoints some impressions of world leaders—chiefly Asiatic—which give you fresh insight into current problems.

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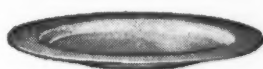
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